THE VVORLD that Now is; AND THE VVORLD that is to Come:

Or the *First* and *Second* Coming of Jesus Christ.

Wherein *several* Prophecies not yet fulfilled are *Expounded.*

By HAN. KNOLLYS,
A Servant of Jesus Christ. *Rev.* 1. 19.

LONDON,
Printed by *Tho. Snowden, An.* 1681.

BODLEIAN
P
2 OCT 1969
LIBRARY

TO THE READER.

Chriſtian Reader,

SO *needful is the true Knowledge of God and Jeſus Chriſt; ſo abſolutely conducing unto Man's Eternal Well-being,* John 17. 3. *as whereby alone true Happineſs is to be attained. To that End, in the* former *Part of this little Treatiſe is ſet forth,*

Firſt, *What the* LORD *Jeſus Chriſt hath done and ſuffered for the Salvation of Sinners.*

Secondly, *What* HE *doth work in them by his holy Spirit and Word,* in Order *unto their* Everlaſting *Salvation.*

Thirdly, *What kind of Worſhip, Churches, Miniſters and Ordinances the* LORD *Jeſus Chriſt hath inſtituted and appointed under the Goſpel. And in the* latter *Part of it is* briefly *and plainly declared, That there is a* WORLD *to Come; That the* LORD *Jeſus Chriſt will come* perſonally, viſibly, *and* ſuddenly; *That he will ſet up his Kingdom, & will Reign, Raiſe the Dead, and Judge both the Quick and the Dead,* 2 Tim. 4. 1. At his Appearing, & his Kingdom. *It may be ſome* of all ſorts of Readers *will judge and Cenſure me for one thing or another, but with me it is a very ſmall thing, that I ſhould be judged by Man's Judgment. I only*

ly entreat the Judicious *Reader to ſearch the Scriptures, and thereby to prove all things, and hold faſt that which is ſound. I pretend not to* Infallibility; *I know but in part; yet I am willing to impart that which I do know, unto others, that are ſearching after Knowledge and Underſtanding.*

And I pray that God will fill you that Read what I have written, *with the Knowledge of his Will Revealed in his* written WORD, *That you may prove what is the* perfect *Will of God.* But if any man ſeem to be contentious, we have no ſuch Cuſtom, neither the Churches of God. *Nor will*

I contend with any one otherwiſe than the Apoſtle Jude *exhorts* in the third verſe of his Epiſtle, That we ſhould earneſtly contend for the Faith that was once delivered unto the Saints; *not by* vain *Diſputings and Janglings, but by* ſober *Aſſertions, and clear Proofs of Scripture,* Iſa. 8. 20. *Shew me, friendly Reader, wherein I have erred from the Truth, and it will be as* precious *Balm, and I ſhall eſteem thee my friend indeed, that will endeavour to convert me from the Errour of my Way,* if it be done in a Spirit of Love. *Nay, if any one ſhall do it in another frame of ſpirit, I ſhall thankfully acknowledge his kindneſs*

th

that will endeavour to Convince me, to Reprove me; (yea, although he ſhould Reproach me) and **I** *would bear it patiently, and humbly acknowledge my miſtake. And I will not* obſtinately *hold faſt any Errour after Conviction,* through the Grace of God; *for I love the Truth as it is in Jeſus* (if my heart doth not deceive me) *more than my ſelf, or my eſteem in the World.*

Thy Souls Friend,

Han. Knollys.

From my Study in *Bartholomew-Lane, Auguſt.* 3. 1681.

THE

THE WORLD That now is.

THE holy Scripture of Truth ſpeaketh of three Worlds; *viz.* The WORLD that was, 2 *Pet.* 3. 6. The WORLD that now is, called this WORLD; *Mat.* 12. 32. & the WORLD to come, *Heb.* 2. 5. The WORLD that now is, is the Subject of the *firſt* Part of this *Treatiſe*: And the WORLD to come, ſhall be the ſubject of the *latter* Part thereof. The principal matter of which we intend to treat touching the WORLD *that now is*, doth concern the *firſt* Coming of Chriſt into this WORLD, when the WORD was made Fleſh, and dwelt among us, *Joh.*

1. 14. The chief matter of the latter Part of this Treatise doth concern the Second Coming of Christ in the WORLD *to come.* Wherein there will be *New* Heavens, a *New* Earth, and a *New Jerusalem*, and all things will be *new*-created, *Rev.* 21.1–5.

CHAP. I.

Wherein our general Position is propounded, proved and explained.

§ 1. *The Position propounded.*

THat the Chief WORK of Jesus Christ in his *first* Coming into the WORLD was to save sinners; to build up his own House, *the Church of the Living God*; and to institute all Gospel-Ordinances *necessary* for his Disciples to worship God in Spirit and in Truth.

§ 2. *The Position proved.*

1. That our LORD Jesus Christ came into the WORLD to save sinners,

ſinners, *Luk.* 5. 32. *I came not to call the Righteous, but Sinners to Repentance,* Matth. 18. 11. *For the Son of Man is come to ſave that which was loſt.* And 1 *Tim.* 1. 15.--*Chriſt Jeſus came into the* WORLD *to ſave Sinners.*

2. That our LORD Jeſus Chriſt being come in the Fleſh, did build up his own Houſe, the Church of God, *Heb.* 3--6. *For this Man* [Chriſt Jeſus] *was counted worthy of more glory than* Moſes, *in as much as He who builded the Houſe, hath more honour than the Houſe.* Moſes *was faithful in all his Houſe, as a Servant, but Chriſt as a Son over his own Houſe,* the Church of God, 1 *Tim.* 3. 15.

3. That our Lord Jeſus Chriſt hath inſtituted all Goſpel-Ordinances neceſſary for his Diſciples, to worſhip God in Spirit and in Truth, 1 *Cor.* 11. 1, 2. *Be ye followers of me, even as I am of Chriſt--And keep the Ordinances as I delivered them unto you,* Joh. 4. 21, 22, 23, 24.--*The true Worſhippers ſhall worſhip the Father in Spirit and in Truth. God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and in Truth.*

§ 3. *The Position explained.*

The *first* part of our *general* Position to be explained, is, *That our* LORD *Jesus Christ came into the* WORLD *to save sinners*, 1 *Tim.* 1. 15. Now the Method I shall observe in the *Explanation* of *this* part of our *Position*, shall be to shew,

1. What kind of Saviour Christ is.
2. What Salvation Sinners may have by Jesus Christ. And
3. How Sinners are saved by Jesus Christ. And of these in order.

First, What kind of Saviour is Jesus Christ? I answer, 1. The LORD Jesus Christ is an *Almighty* Saviour. As there is none other, *Act.* 4. 12. so there needs none other Saviour. None can pull a Soul out of Christ's hand, *Joh.* 10. 27--30. Christ is [Θεάνθρωπος] God-Man, *Emmanuel*, God with us, *Matth.* 1. 23. *Jehovah our Righteousness*, *Jer.* 23. 6. The Mighty God, *Isa.* 9. 6. The Almighty, *Rev.* 1. 8. The true God, and *Eternal Life*, 1 *Joh.* 5. 20. There is no Saviour, but God, *Isa.* 43. 3, 11. *I even I am* Jehovah,

and

and beſide me there is no Saviour. And *Jude v.* 25. *To the only wiſe God our Saviour, be Glory, and Majeſty, Dominion and Power, both now and ever. Amen.* It is abſolutely neceſſary unto Salvation to know and believe, *That the LORD Jeſus Chriſt is very God,* as well as *very Man.* So the Virgin *Mary* believed, when ſhe ſaid, *My Spirit hath rejoyced in God my Saviour,* Luk. 1. 46, 47. And ſo did all the holy Apoſtles and Saints believe and confeſs, *Rom.* 9. 5. 2 *Cor.* 5. 19. 1 *Tim.* 2. 3. *Tit.* 1. 3. *Tit.* 2. 10. *Tit.* 3. 4. & 1 *Joh.* 5. 20. *Who is the true God and eternal Life.* They that do not believe, but deny Jeſus Chriſt to be God, do deny the LORD that bought them, and bring upon themſelves ſwift damnation, 2 *Pet.* 2. 1, 2, 3. They undervalue his moſt precious Blood, *Heb.* 10. 29. compared with *Acts* 20. 28--*To feed the Church of God, which he hath purchaſed with his own blood.* And they *in effect* deny the Alſufficiency of Chriſt's Satisfaction for the ſins of Mankind, whoſe Nature he took, *namely,* the Seed of *Abraham,* *Heb.* 2. 16. [Αλλὰ σπέρματος Αβραὰμ ἐπιλαμβάνεται, that is] *But he taketh*

hold of the Seed of Abraham.

2. The Lord Jesus Christ is a *gracious* Saviour, *Eph.* 2. 5. *By Grace ye are saved.* And *vers.* 8. *For by Grace are ye saved.* This Free Grace is the kindness and Love of God our Saviour towards sinful sinners, *Tit.* 3. 3–7. whom he justifies *freely* by his Grace, *Rom.* 3. 24. & 2 *Tim.* 1. 9. And saveth them with an everlasting Salvation. And also sanctifies them by Faith in him, *Acts* 26. 18. where Faith is put *synecdochically* for all the Graces of Sanctification, which our LORD Jesus Christs imparts unto, and implants in the Souls of Justified Believers, 1 *Cor.* 6. 9, 10, 11. *Joh.* 1. 16. *And of his Fulness have all we received, and grace for grace,* Eph. 4. 7. *To every one of us is given grace.* And *James* 4. 6. *He giveth more grace.* Such is the *unsearchable* [and the *exceeding* Riches of his grace, *Eph.* 2. 7.] Riches of Christ, *Eph.* 3. 8. that he will be gracious to whom he will be gracious, *&c.* Read *Exod.* 33. 19. & *Rom.* 9. 15.

3. The Lord Jesus Christ is an *Alsufficient* Saviour, *Heb.* 7. 25. *He is able to save to the utmost,* &c. Christ hath made

made full ſatisfaction for the ſins of all them whom the Father gave him to Redeem, *Iſa.* 53. 10. His Soul was made an Offering for Sin; And he gave himſelf a Ranſom for all, 1 *Tim.* 2.5,6. There's enough in Chriſt; there's all in Chriſt, *Col.* 1. 19. *For it pleaſed the Father, that in him ſhould all Fulneſs dwell. And in him dwelleth all the Fulneſs of the God-head bodily*, Col. 2. 9. He is a full Chriſt, and hath an infinite Alſufficiency in himſelf, to ſupply all the wants of his Saints, 2 *Cor.* 12. 9. *My Grace is ſufficient for thee*, &c.

Secondly, What Salvation may ſinners have by Jeſus Chriſt? I anſwer, 1. Sinners may be ſaved from their ſins by Jeſus Chriſt, *Matth.* 1. 21. *For HE ſhall ſave his People from their ſins.* It is a very great mercy to be ſaved from our ſins. This Salvation is not by any other, *Act.* 4. 12. There are *three* things in ſin, from which Chriſt ſaveth ſinners, *viz. Firſt*, the dominion of ſin. It was *David*'s prayer, *Pſal.* 19. 13. *Pſalm.* 119. 133. *Let not any iniquity have dominion over me*; and Chriſt's promiſe, *Rom* 6. 14. *Sin ſhall not have dominion over you; becauſe ye are not under the Law, but*

under Grace. There is a Reigning power in ſin, *Rom.* 6. 12. *Let not ſin therefore Reign in your mortal body,* &c. Alſo *Rom.*5.21. which Chriſt ſubdueth, *Mich.*7.19.*He will ſubdue our iniquities,* and deſtroyeth, *Rom.*6.6. *Secondly,* The captivating power of ſin. This the Apoſtle *ſadly* experienced, *Rom.* 7. 23, 24. *I ſee another law in my members, warring againſt the Law of my mind, and bringing me into captivity to the Law of ſin, which is in my members.* But yet he bleſſed God for Jeſus Chriſt, *verſ.* 25. through whom he had deliverance, *Rom.* 8. 2. *The Law of the Spirit of Life in Chriſt Jeſus hath made me free from the Law of Sin and Death. Thirdly,* The guilt, curſe and condemnation of ſin, *Jam.* 2. 10.--*And offend in one point, is guilty of all.* Gal. 3. 18. *Curſed is every one, that continueth not in all things which are written in the Book of the Law, to do them.* Tit. 3. 11.--*And ſinneth being condemned in himſelf.* But there is no condemnation to them that are in Chriſt Jeſus, *Rom.* 8. 1. for Chriſt hath Redeemed us from the Curſe of the Law, *Gal.* 3. 13. and ſaved us from the

the Wrath of God, *Rom.* 5. 9. and 1 *Theſ.* 1. 10. And giveth us eternal Life and Salvation.

Thirdly, How are ſinners ſaved by Jeſus Chriſt? In *Anſwer* to this *Query*, two things in *general* muſt be conſidered, 1. What Jeſus Chriſt hath done for ſinners? 2. What he doth in them *in order* unto their *everlaſting* Salvation?

Firſt, Jeſus Chriſt hath made *full ſatisfaction* unto the Divine Juſtice of God for all the Tranſgreſſions of ſinners, *Iſa.* 53. 5, 6, 8, 9, 11. *He was wounded for our Tranſgreſſions, verſ.* 5. *When thou ſhalt make his ſoul an offering for ſin, verſ.* 10. *He ſhall ſee the travel of his ſoul and be ſatisfied, v.* 11. Chriſt through the *eternal* Spirit, offered himſelf to God, *Heb.* 9. 14. & 1 *Pet.* 2. 24. *Who his own ſelf bare our ſins in his own Body on the Tree. Now once in the End of the WORLD hath he appeared to put away ſin, by the ſacrifice of himſelf, Heb.* 9. 26. And 1 *Tim.* 2. 6. *Who gave himſelf a Ranſom for all, to be teſtified in due time.*

Secondly, Jeſus Chriſt hath purchaſed and obtained for ſinners *eternal* Redemption, and *everlaſting* Salvation by his

his own precious Blood, *Heb.* 9. 12.— *By his own blood he entred in once into the holy place, having obtained eternal Redemption for us:* Therefore eternal Life and Glory is called the purchaſed Poſſeſſion, *Eph.* 1. 14. and an Inheritance reſerved in Heaven for us, 1 *Pet.* 1. 3–5.

Thirdly, Jeſus Chriſt hath inſtituted and ordained the Miniſtry of the Goſpel, *Eph.* 4. 11, 12, 13. and all Goſpel-Ordinances for the ſalvation of ſinners, to the Glory of God the Father. And after he was crucified, he roſe from the Dead, aſcended into Heaven, and is ſet down on the Right hand of God, where he ever liveth to make Interceſſion for ſinners, that they may be ſaved, *Heb.* 7. 25. The LORD Jeſus Chriſt having done all theſe things for the ſalvation of ſinners; he doth by his holy Spirit and Word work all his Works of Grace and Salvation in them. *Iſa.* 26. 12. *LORD, thou haſt wrought all our works in us.* And *Phil.* 2. 12, 13. *It is God that worketh in you to will and to do according to his good pleaſure.* Therefore ſinners are ſaid to be *God's workmanſhip*, Eph. 2. 10. *Created in Chriſt*

Chriſt Jeſus unto good works, &c. that thereby it may yet *more plainly* appear, *that they are his Workmanſhip.*

The *firſt Work* that God doth *ordinarily* by his holy Spirit and Word upon a ſinful ſinner in the Miniſtry and Adminiſtration of the Goſpel of his Grace, is a work of *Conviction*, John 8. 9. *Being convicted in their own conſcience. Tit.* 1. 9. *To convince gainſayers*, Jam. 2. 9. *They are convinced of the Law as Tranſgreſſors.* And *Joh.* 16.8,9. *He ſhall reprove the world of ſin.* The *World*, that is to ſay, thoſe ſinners that are without Chriſt, and without God in the *World*, *Eph.* 2. 12.

Now God *Reproves* the ſinner, and ſets his ſins in *order* before him, *Pſal.* 50. 21. and makes him poſſeſs the ſins of his youth, *Job* 13.26. God doth by the Scripture *(as in a Glaſs)* give the ſinner a ſight of his ſinful Nature; ſhews him the ſinfulneſs of his ſins, *Rom.* 7. 13. God doth by his Spirit and Word convince the ſinners conſcience of his Tranſgreſſions againſt his holy Law, and againſt the Goſpel of his Grace. The holy Spirit, *ordinarily*, by the Miniſtry of the Word, convinceth the

the ſinner of his *Original* corruption; tells him, that every man is tempted, when he is drawn away of his own luſt, and enticed; Then when luſt hath conceived, it bringeth forth ſin, and ſin when it is finiſhed, bringeth forth death, *Jam.* 1. 14, 15. *The wages of ſin is death, Rom.* 6. 23. The ſoul that ſins ſhall dye; and alſo convinceth him of his *Actual* Tranſgreſſions; *to wit*, his ſins of Omiſſion, and his ſins of Commiſſion, both in doing that which God hath forbidden in his holy Word, and in not doing that which he hath commanded, or not as he commandeth it to be done. God convinceth the ſinners conſcience of his ſinning againſt Light, againſt Checks of Conſcience, and many good Motions of the holy Spirit; and ſhews him how he hath ſinned againſt the mercies, patience and long-ſufferings of God, and how he hath ſinned under God's chaſtiſements, corrections and righteous Judgments; and that neither the Word of God, nor his Rod, hath wrought Repentance in him, nor cauſed him to turn from his ſinful courſes.

The ſinful ſinner being under this great work of Conviction of Conſci-

ence,

ence, begins to ſee and apprehend the *vileneſs* of his Nature, and the *ſinfulneſs* of his ſins to be ſuch, ſo many, and ſo great, that he trembles, and is afraid of Death and Damnation; he begins to have ſome ſenſe and feeling in his conſcience of the wrath of God, and fears he ſhall dye in his ſins, and go to Hell, and be damned to eternity.

Now the terrours of the Almighty are in his conſcience; his heart is filled with horrour; the ſting of ſin hath wounded his Spirit; and a wounded Spirit who can bear? *Prov.* 18.14. and being pricked in the heart, cryes out, What ſhall I do? *Acts* 2. 37. I am a ſinful ſinner, a vile ſinner, a loſt undone periſhing ſinner. *Woe's me, that ever I was born!* I am a damnable wicked wretch; my heart is deceitful and deſperately wicked. Ah my vain thoughts, my vile affections, my evil concupiſcence, my ſinful luſts! Alas! alas! my idle words and blaſphemies, and my ungodly life and ſinful converſation! *Woe and alas!* the deceitfulneſs of ſin hath ſo hardened my heart, that I cannot Repent; and I have been ſo accuſtomed to do evil, that I know not how

to

to Reform and amend my life, and forſake my ſins; and if I go on in my former ſinful courſes, I ſhall certainly be damned.

Hereupon the ſinful ſinner ſets upon Reformation; ſaith to his ſinful companions, as *David* did, *Pſal.* 6.8. *Depart from me all ye workers of iniquity*: And ſaith to his Luſts, as *Ephraim* did to his Idols, *Hoſ.* 14.8. *What have I to do any more with ſinful luſts and pleaſures?* Now the convinced ſinner reſolves to leave his ſins, that he fears elſe will damn his ſoul; and now he begins to perform ſome holy Duties; he will hear Sermons, and read the holy Scriptures, and good Books, and pray. And it may be the convinced ſinner will mourn for his ſins, and humble himſelf, (*as* Ahab *did*) and Reform ſome of his evil courſes.

And by this Reformation, Humiliation, mourning for his ſins, and performing ſome holy duties, the ſinner may have ſome calm, and feel ſome quiet in his conſcience for a ſeaſon, and begin to hope all will be well with him, until the Reigning power of ſin, *that hath yet the dominion over him*, prevail

vail againſt him; and he being yet a ſervant of ſin, and free from Righteouſneſs (*as the Apoſtle ſpeaks, Rom. 6. v. 20.*) yieldeth willing and ready obedience to his own luſts, that inticeth him to ſin, and when his luſt hath conceived and brought forth ſin, then his conſcience accuſeth him, and Satan now begins to ſuggeſt, that there is no hope of pardon, nor ſalvation for him; Now his latter end is worſe than his beginning; and therefore the Devil tells him, It is in vain for him to pray any more, or to hear any more, or to perform any holy duties.

And now the convinced ſinful ſinner judgeth his Soul's ſtate and condition to be worſe than ever it was; he hath ſo many dreadful Temptations, he is ſo filled with blaſphemous Thoughts, that he begins to be a terrour to himſelf, and is tempted to chuſe ſtrangling rather than life, he is ſo tormented in his conſcience, and ſo tempted by Satan, and terrified with fears of Hell. He ſees now the Law curſeth him, *Gal.* 3. 10. and the Goſpel judgeth him, 2 *Theſ.* 1. 9. And he is made to receive the ſentence of Condemnation in himſelf, & is made

to

to read it in the written Word of God, *Joh.* 3. 18. *He that believeth not is condemned already.*

Now God goes on with his work of Conviction, which he had before begun in the sinful sinners Conscience, and sends his holy Spirit to convince and reprove him of Sin, of Righteousness, and of Judgment, *Joh.* 16.8,9,10. And the Spirit by that Scripture, *Joh.* 3. 18. or some other Scripture to that purpose doth *thoroughly* convince the sinner, that although his pride, passion, worldliness, uncleanness, prophaness, his lying, stealing, swearing, drinking, whoring, or any one or other of his sins deserves eternal Death, *Rom.* 6.23. Yet that sin for which the wrath of God abideth on him, and for which he is by the written Word of God condemned *already*, is his great sin of unbelief, *Joh.* 3. 18. 36. and *Heb.* 3. 11, 18. God hath sworn, that those who do not believe, shall not enter into his Rest; *that is*, into Heaven, *Heb.* 3. 18, 19.

Take notice, Reader, *that in Conviction of sin, because we believe not*, the holy Spirit doth by the Word convince the Sinner; *First*, That he is an unbeliever,

believer, and hath not obtained the precious Faith of God's Elect, whereby the Soul is united unto Chriſt, *Eph.* 4. *v* 13. adopted the Child of God, *Gal.* 3. 26. juſtified, and all its ſins pardoned, and at peace with God, *Rom.* 5. 1. and now the convinced ſinner ſees he is without God, without Chriſt, and without Faith. *Secondly*, That he muſt believe, or he cannot be ſaved, *Mar.* 16. 15, 16. *He that believeth not, ſhall be damned.* His praying, mourning, reforming, though they are good in themſelves, and are his duty, yet the doing theſe, or any other; yea all other holy duties, without this precious Faith in Chriſt, will not, cannot ſave him; and now the ſinner is convinced, that there is an *indiſpenſible* neceſſity of his believing in Chriſt for ſalvation. *Thirdly*, That he cannot believe. Faith is not of our ſelves, it is not of Works, *Eph.* 2. 8, 9. They err, not knowing the Scriptures, nor the holy Will of God revealed therein; who ſay, that men may believe, if they will; and they have power in themſelves to believe. Ask now the ſinner that hath been convinced of ſin, by the holy Spirit and

Word of God, becauſe he believes not (and is commanded to believe, 1 *Joh* 3. 23.) I ſay, ask that convinced ſinner, if it hath power of himſelf to believe; or if Faith in Chriſt be of ourſelves, or of our good works, or of holy duties; and he will tell you, No; *Nay, Nay*, Faith in Chriſt is not of ourſelves; Jeſus Chriſt himſelf is the Author and Finiſher of Faith, *Heb.* 12. 2. It is not of our works; but it is the Faith of the Operation of God, *Col.* 2.12. It is the exceeding greatneſs of God's mighty Power, that doth make the ſoul of a ſinful ſinner (*convinced of ſin becauſe he believes not*) willing and able to believe in Chriſt, *Eph.* 1. 19, 20.

Now ſaith this convinced Sinner, I know and am perſuaded, that whoſoever believes in Chriſt, ſhall be ſaved; and I know and am convinced, that I ought to believe in Chriſt, and it is my ſin, that I do not believe in him: Yea, I am alſo perſuaded (*upon Scripture grounds*) that if I did believe in Chriſt, I ſhould not periſh, but have everlaſting Life: But this is my impotency, and here is my miſery, I cannot believe in

in Chriſt of my ſelf; I know not which way to begin to believe; I could do ſomething *materially* about the works of the Law, though but weakly and inſufficiently; but I can do nothing about obedience of Faith according to the Goſpel: It is ſuch a Myſtery as I am very ignorant of; Faith is the Gift of God, and unleſs he give it me, I periſh. Now is the ſinner convinced of his ſin of unbelief, This is God's workmanſhip upon a ſinful ſinner's conſcience; but this is not the whole work of Conviction; therefore God proceeds in this work, and convinceth the ſinner by his Spirit and Word of Righteouſneſs, *Joh.* 16. 10. ſhewing the ſinner whilſt he goes about to eſtabliſh his own Righteouſneſs by the works of the Law, and by performing thoſe duties, that the Law requireth, he maketh void (*as much as in him lyes*) the Righteouſneſs of God by Faith in the Goſpel, *Rom.* 10. 3. 4, 5, 6. and thereby convinceth the ſinner,

1. That all his own Righteouſneſſes are as menſtruous Raggs, *Iſa.* 64. 6. our moſt holy duties and performances are polluted and defiled with ſin, and

God might abhor to accept an Offering at our hand, did not Christ offer up his Incense with our Sacrifices, they could not come up to God, *Rev.* 8. 3, 4. both our prayers and our persons are accepted only and alone in and thorow Jesus Christ.

2. That Sinners must be covered with the Robe of Christ's Righteousness, and the Garments of his Salvation, *Isa.* 61. 10. He is the LORD our Righteousness, *Jer.* 23. 6. And Christ is made of God unto us Wisdom, Righteousness, *&c.* 1 *Cor.* 1. 30. This Righteousness of Christ, is that skirt which God casteth over the Sinners Soul (*when he lyes in his Blood*) to cover his nakedness, *Ezek.* 16. 6, 8.

3. That Christ's Righteousness is the Righteousness of God by Faith, *Rom.* 3. 21, 22. which Righteousness the Apostle *Paul* did so much prize and desire to be found in, *Phil.* 3. 8, 9. And now the convinced Sinner will say with holy *Job*, *chap.* 9. *v.* 21. *If I justifie my self, mine own mouth shall condemn me,—though I were perfect, yet would I not know my Soul.*

This is also God's workmanship upon

on a ſinful Sinners Conſcience: But yet this is not the whole work of Conviction; for when God hath by his holy Spirit and Word convinced the Sinner of his ſtate of unbelief, and reproved him for ſin, becauſe he believes not: And when God hath alſo convinced him, that his own Righteouſneſs is as filthy Raggs, and that he muſt ſubmit to the Righteouſneſs of God, and take Chriſt's Righteouſneſs by Faith unto Juſtification of life: Then God proceeds on in the work of Conviction, and reproves or convinceth the Sinner of Judgment, *Joh.* 16. 11. And this God doth by cauſing the Sinner to know,

1. That there is a Day of Judgment, called the *Eternal* Judgment, *Heb.* 6. 2. and the Judgment of the *great* DAY of God, *Jude verſ.* 6.

2. That All ſhall appear and ſtand before the Judgment Seat of Chriſt, *Rom.* 14. 10. & 1 *Cor.* 5. 10. And every one ſhall then give accompt of himſelf unto God, and ſhall receive a juſt Reward of all that he hath done in the Fleſh, *Rom.* 2. 5—13. and *Rev.* 22. 12. and *Matth.* 16. 27.

3. That the Prince of this world is judged, and therefore none of the Children of Diſobedience, in whom the God of this World now worketh, ſhall eſcape the Righteous Judgment of God, *Rom.* 2. 3, 5, 6. for the Lord Jeſus Chriſt, (*who ſhall judge both the quick and the dead at his Appearing and his Kingdom*, 2 *Tim.* 4. 1.) ſhall come from Heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, *and that obey not the Goſpel, who ſhall be puniſhed with everlaſting deſtruction*, &c. 2 *Theſ.* 1. 7, 8, 9. And the Spirit and Word of God doth witneſs and teſtifie to the Sinner's Conſcience, that he muſt come to Judgment, as *Solomon* told the young man, *Eccleſ.* 11. 9. *Know thou, that for all theſe things*, or ſins, *God will bring thee to Judgment.* And now the ſinful Sinner is throughly convinced; and this is the *firſt* part of God's workmanſhip upon him, in order unto his Converſion and everlaſting Salvation.

And I deſire the Reader to take notice, that the want of a thorow work of Conviction, is the cauſe of the want of a ſound and ſaving work of Converſion.

verſion. One Reaſon why there are ſo few true Converts in this our Day and Generation, is becauſe the Miniſters of the Goſpel do not labour in the Word and Doctrine of a thorow Goſpel-Conviction. The Reaſon why ſo few Hearers do beſieve in Chriſt, is becauſe they were never thorowly convinced of the ſin of unbelief. How many *Herod*-like Hearers are there in and about *London*? *Mark* 6. 20. How many ſtony-hearted Hearers follow and flock after the Preachers of the Goſpel, *who hear the Word with Joy, & believe for a time*, *Luk.* 8. 13. But when the time of the Tryal of their Faith comes, by ſufferings and perſecutions, then they fall away, *Matth.* 13. 20, 21. And you have the Reaſon of their falling away expreſſed by both the Evangeliſts, *They had no Root in themſelves*; that is to ſay, They had not Chriſt in their Souls to be the Root of their Faith, *Col.* 2. 6, 7. *As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him, rooted and built up in him, and ſtabliſhed in the Faith.* Faith rooted in Chriſt will ſtand out all Storms of Temptation and Perſecution; it will indure all fiery

Tryals; but Faith withour Chriſt will fall away. And the Spirit tells us expreſly, that ſome (*who made a great and glorious profeſſion of Faith*) will depart from the Faith in the latter daies, 1 *Tim.* 4. 1. becauſe they have not poſſeſſion of Chriſt, and their Faith is not Rooted in him. Do but diligently obſerve and enquire into this matter, and you ſhall find, That thoſe Miniſters of Chriſt are moſt inſtrumental in converting Souls unto God, who labour moſt in the Word and Doctrine of Goſpel-Conviction of Sinners. Thoſe Miniſters that Preach Chriſt and the Goſpel of Free-Grace, moſt convincingly, & labour in the Application of every Doctrine to convince the Conſcience of Sinners, that they are in danger of the Wrath of God, and of eternal Death for their ſins; eſpecially becauſe they believe not in Chriſt, exhorting them to Repent of their ſin and Believe in the Lord Jeſus Chriſt, that they may be pardoned & ſaved by him: I ſay, thoſe Miniſters have moſt Converts; thoſe are workers together with God, and their convinced, humbled, converted and ſanctified Hearers, have not received the Grace

Grace of God in vain, 2 *Cor.* 6. 1.

Some poor Souls may *haply* object, or rather query, Is there not a ſound work of Converſion, where there hath not been ſo great a work of Conviction and Humiliation, nor ſo great horrours, fears, terrours, and ſo clear and diſtinct a work of the Spirit's Reproof of Sin, Righteouſneſs and Judgment, as God works upon ſome Sinners? I anſwer; Though this be God's workmanſhip upon ſome; yea many, if not upon moſt notorious ſinful ſinners, yet we may not limit the Holy One of *Iſrael*; God is a free Agent: And becauſe I would not break the bruiſed Reed, nor quench the ſmoaking Flax, I know and acknowledge, That ſome ſinful ſinners have leſſer terrours, fewer temptations, fears and horrours than others have; and ſome are longer under the work of Conviction and Bondage than others are, though they have been as great and notorious ſinners, as they that were more and longer exerciſed with fears and terrours. Yea and I know both by Experience and by Scripture, that ſome ſinners, who have had Religious Education under godly Parents or Governours,

vernours; and have lived (*from their youth up*) under a godly Soul-ſaving Miniſtry, and have thereby been reſtrained (*by the Common Grace of God*) from all groſs ſins, that have not experienced the ſaid terrours and temptations; nor have they had ſuch horrours of Conſcience, and fears of Hell. Yet this I know, that they have been thorowly convinced of their ſinful natural ſtate, and of their loſt and undone condition, being (*and ſeeing themſelves to be*) without Chriſt, and without Grace; and they have been thorowly convinced that their own Righteouſneſſes are filthy Raggs, and that they muſt have Chriſt's Righteouſneſs to juſtifie them, and his Holineſs to ſanctifie them, and his precious Blood to redeem them from their iniquity: But as for Time, whether longer or ſhorter; and as for Meaſure, whether gteater or leſſer, whereby God did this work of Conviction upon them, who can limit God?

God having wrought a thorow Conviction upon a ſinful ſinner, the next part and piece of his workmanſhip upon his Soul, is Spiritual Illumination, in the Saving Knowledge of the LORD

LORD Jeſus Chriſt, *Eph.* 1. 17, 18. whereby the Eyes of his Underſtanding is enlightened, that the ſinner may know, that there is hope of pardon and ſalvation in Chriſt for him through Faith and Holineſs.

In the work of Spiritual Illumination, God doth by his holy Spirit and Word, diſcover to him, and enlighten the Eyes of his Underſtanding *firſt*, to ſee the Divine Beauty, and glorious Excellency of Jeſus Chriſt above all other perſons and things in the world. A poor ſinful ſinner ſees no beauty nor comelineſs in Chriſt, why he ſhould deſire him, *Iſa.* 53. 1, 2, 3. The Daughters of *Jeruſalem* ſaid, *What's thy Beloved* (Lord Jeſus Chriſt) *more than anothers Beloved?* Cant. 5. 9. *The natural man receiveth not the things of the Spirit of God—neither can he know them, for they are ſpiritually diſcerned,* 1 *Cor.* 2. 14. until it pleaſe God to make an inward diſcovery thereof by his holy Spirit and Word in the Soul, 1 *Cor.* 2. 9, 10, 11, 12. *But God hath revealed them unto us by his Spirit.* So 1 *Joh.* 5. 20. *We know that the Son of God is come, and hath given us an underſtanding*

that

that we may know him, &c. The Pſalmiſt tells the ſinner, *That Chriſt is fairer than the Sons of Men, full of Grace is his Lips*, *Pſal.* 45. 2. The Spouſe told the Daughters of *Jeruſalem*, *That her Beloved is white and ruddy, the chiefeſt of ten thouſand. He is altogether lovely*, *Cant.* 5. 10—6. And the Apoſtle counted all things loſs and dung for the Excellency of the Knowledge of Chriſt Jeſus his LORD, *Phil.* 3. 7, 8.

Secondly, God inlightens the Eyes of Sinners Underſtanding, to ſee the worth of Chriſt, in ſome meaſure and degree: As poor loſt Sinners diſcern not the Beauty and Excellency of Chriſt; ſo they underſtand not the worth of Chriſt, until God diſcover it unto them, and reveal it in them by his holy Spirit and Word, *Gal.* 1. 15, 16. Now God makes known to the Sinner the worth of Chriſt, by ſhewing him in the Glaſs of the Goſpel,

1. The unvaluable preciouſneſs of the Blood of Chriſt, that cleanſeth Sinners from all ſin and unrighteouſneſs, 1 *Joh.* 1. 8, 9. The precious Blood of Chriſt purgeth the Conſciences of Sinners from dead works, *Heb.* 9. 14. And Chriſt

Chriſt both juſtifieth and ſanctifieth Sinners by his precious Blood, *Rom* 5.9. *Heb.* 13. 12. & 1 *Cor.* 6. 11. This ſpeaks forth the worth of Chriſt.

2. God ſhews the Sinner in the Glaſs of the Goſpel, the unſearchable Riches of Jeſus Chriſt, *Eph.* 3. 8. *the exceeding Riches of his Grace, Eph.* 2. 7. And though Chriſt hath freely, richly, and abundantly given forth of his fulneſs ſo much Grace to ſo many poor Sinners *from the day of* Adam's *tranſgreſſion, even to this day*; yet in this Viſion of Chriſt's Riches, the poor ſinful Sinner ſees him ſtill as full of Grace and Truth, as the Diſciples did, *Joh.* 1. 14.

3. God ſhews the Sinner in the Glaſs of the Goſpel, the glorious Liberties of the Spirit of Chriſt, *Where the Spirit of the Lord is, there is liberty*, 2 *Cor.* 3. 17. And the Saints are commanded to ſtand faſt in the Liberty wherewith Chriſt hath made them free, *Gal.* 5. 1. called the glorious Liberties of the Sons of God, *Rom.* 8. 21.

This Goſpel-Liberty is not a Liberty to ſin; nor may this Liberty be uſed for an occaſion to the fleſh, *Gal.* 5. 13. but

but it is a freedom from ſin, *Rom.* 6. 18, 22. in reſpect of the condemnation due thereunto, *Rom.* 8. 1. *There is no condemnation to them that are in Chriſt Jeſus*; and in reſpect of the dominion thereof, *Rom.* 6. 14. *Sin ſhall not have dominion over you: for ye are not under the Law, but under Grace.*

Thirdly, God ſhews the Convinced Sinner in the Glaſs of the Goſpel, his need of Chriſt, and acquaints him with an indiſpenſible Neceſſity of accepting Chriſt upon Goſpel-terms of Free-Grace, *Without money, and without price, Iſa.* 55. 1, 2, 3. & *Rev.* 22. 17. God doth by his Spirit and Word inform the Sinner, that the Lord Jeſus Chriſt alone is the only Saviour of Sinners, *Act.* 4. 12. *Neither is there Salvation in any other.* And hereby the poor loſt ſinful Sinner ſees his need of Chriſt to juſtifie him, and pardon all his ſins; alſo to ſanctifie him, and ſave him from his ſins, and the wrath of God due unto him for his ſins; and to ſave him with an everlaſting ſalvation.

God having thorowly *convinced*, and ſavingly *inlightned* the Sinner, the *third* and next part of God's *workmanſhip* upon

upon his Soul, is the work of *Converſion.* Sinners are often called upon to turn unto God, and to turn from their ſins, *Ezek.* 14. 6, 18, 30, 32. 33.11. that they may know it is their duty ſo to do; and that finding by experience *it is not in their power,* being faln in *Adam,* they ſhould pray to God to turn them from their ſins unto himſelf by his Spirit and Grace, *Jer.* 31. 18, 19. *Turn thou me and I ſhall be turned,* &c.

Converſion is that part of God's workmanſhip upon a Sinner's Soul, wherein God doth *firſt* change the whole Man from the ſinful ſimilitude of *Adam,* into the Image of Jeſus Chriſt, 2 *Cor.* 3. 18. *We are changed into his Image,* &c. I ſay, in the work of true Converſion, the whole Man is changed; the heart is made a new heart, *Ezek.* 36. 26. *A new heart alſo will I give you, and a new ſpirit will I put within you. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes.* The Man is made a New-man, *Eph.* 4. 23, 24. *And that ye put on the New-man, which after God is created in Righteouſneſs and true Holineſs.* And his

his Life, a New-Life, *Rom.* 6.4. *Even ſo we alſo ſhould walk in newneſs of Life.*

Secondly, God doth in the work of Converſion, ſanctifie the converted perſon wholly and throughout in Spirit, Soul and Body, 1 *Theſ.* 5. 23, *The very God of Peace ſanctifie you wholly*, &c. Upon (*or at the time* of) the Sinner's Converſion God imparts unto him, and implants in him of every Grace, (that is in Chriſt) a meaſure, *Joh.* 1. 14. 16. *And from his fulneſs have all we received, and grace for grace.* Alſo *Eph.* 4. 7. *To every one of us is given grace, according to the meaſure of the gift of Chriſt*; which grace is called the *incorruptible* ſeed of the New-birth, 1 *Pet.* 1. 23. which ſeed *abideth* in ſanctified Believers, 1 *Joh.* 3. 9. It is *implanted*, and it is *inherent* grace, which grows like the grain of Muſtard-ſeed, *Matth.* 13. 31, 32. unto which *Spiritual* Growth every ſanctified Believer is exhorted, 2 *Pet.* 3. 18. *But grow in grace*, &c.

Thirdly, God doth in the work of Converſion *actually* and *really* turn the converted perſon from darkneſs to light

light, from the power of Satan and Sin unto God, *Act.* 26. 18. Before Converſion the Sinner was under the Vaſſalage of Satan, who had dominion over him, and ruled and worked in him, *Eph.* 2. 2. And he was then the ſervant of ſin, which had alſo dominion over him, and reigned in him, *Rom.* 5. 21. And though the Sinner was convinced of his ſins, and troubled in his mind for his ſins; yea, and ſaw the danger that his Soul was in by reaſon of his ſins (whereupon the Sinner reſolved to forſake his ſinful courſes, and to commit his ſins no more) yet until he was truly converted, he had no power nor ſtrength to overcome them, nor could he pray and perform holy duties with delight and comfort, but as a task and work, that was hard and burdenſom, *Iſa.* 43. 22, 24, 25. *Thou haſt not called upon me, O* Jacob, *and thou haſt been weary of me, O* Iſrael; *But thou haſt made me to ſerve with thy ſins; thou haſt wearied me with thine iniquities; I, even I am he, that blotteth out thy Tranſgreſſions for mine own ſake, and I will not remember thy ſins.* Now that the Sinner is converted, he is by the Spirit and Grace of

God called to Repent, and to Turn from his ſins to God, with his whole heart, *Jer.* 31. 18, 19, 20. *Surely after that I was turned, I repented—I was aſhamed*, &c.

Thus we may ſee, *what work* God doth upon ſinful ſinners, in reſpect whereof they are God's *workmanſhip*, created in Chriſt Jeſus. Let us in the next place conſider, *what Work* God doth upon ſanctified Believers, in reſpect whereof they alſo are God's workmanſhip.

God having called and converted ſinful Sinners unto himſelf by his holy Spirit and Word, formed Chriſt in them, and changed them into the Image of Chriſt, given them his holy Spirit, and imparted grace unto them, and implanted it in them; and having of his free Grace adopted, and juſtified them through Faith in Chriſt, *Gal.* 3. 26. *Gal.* 2. 16. God is pleaſed out of the exceeding Riches of his free Grace, to go on with his workmanſhip *gradually*, until he have made them *compleat* in Chriſt, *Col.* 2. 10. whom he hath *created* in Chriſt Jeſus. And in order thereunto, there are divers other works of God,

God, which he doth by his holy Spirit and Word in and upon the Souls of those Converts, in respect whereof they are his workmanship.

And the *first* is the work of Faith with Power, 2 *Thes.* 1. 11. called the Faith of the Operation of God, *Col.* 2. 12. wherein God demonstrates what is the exceeding greatness of his Power toward us, who believe, according to the working of his mighty Power, which he wrought in Christ when he raised him from the dead, *Eph.* 1. 19, 20. And this God doth in raising Souls from the death of sin, to the life of Righteousness by Jesus Christ, *Eph.* 2. 5, 6.

This Faith Jesus Christ is the Author of, and will be the finisher of it, *Heb.* 12. 2. and therefore called the Faith of the Son of God, *Gal.* 2. 20. by which Faith the Soul in its Conversion is united unto Christ, and kept through it by the Power of God unto salvation. Compare *Eph.* 4. 13. with 1 *Pet.* 1. 3, 4, 5. it's called the precious Faith of God's Elect, 3 *Pet.* 1. 1. even the same Spirit of Faith, that *Abraham* had, and that all the Sons and Daughters of

Abraham have and do receive, 2 *Cor.* 4. 13. *This Faith is the Subſtance of things hoped for, and the Evidence of things not ſeen, Heb.* 11. 1.

This Faith God worketh in us *ordinarily*, by his holy Spirit and Word in the Miniſtry, and adminiſtrations of the Goſpel of his Grace, *Rom.* 10. 8. *That is the Word of Faith, which we preach.* And *verſe* 17. *So then, Faith comes by hearing, and hearing by the Word of God;* By which Faith we receive Jeſus Chriſt our Lord, *John* 1. 12. Adhere and cleave to him with purpoſe of heart, never to forſake him or deny him, *Act.* 11. 23. but to own him for our Head, Lord and Lawgiver, our King, Prieſt and Prophet: And truſt and reſt upon him alone, *and on him only* for Wiſdom, Righteouſneſs, Sanctification and Redemption, *Iſa.* 26. 3. with *Iſa.* 50. 10. And by this precious Faith Believers are juſtified, *Rom.* 3. 28. adopted, *Gal.* 3. 26. and ſanctified, *Act.* 26. 18. through our Lord Jeſus Chriſt. But the converted Believer is not yet fully aſſured that Chriſt will ſave him; he is fully perſuaded that there is not Salvation in any other; and believing that

Chriſt

Chriſt is able to ſave to the utmoſt all that come to God through him. And being drawn to Chriſt by God the Father, he doth by a lively Act of Faith go to him, and adventure his Soul upon him, reſolving, *If I periſh, I will periſh here.*

This Faith is God's *workmanſhip*, *Eph.* 2 8. *By grace are ye ſaved, through Faith, and that not of your ſelves, it is the Gift of God.* Faith is not of our ſelves, for when the poor loſt Soul ſees a neceſſity of believing, and is willing to believe, he experienceth, that it is not in his own power to believe; he cannot believe; *Faith is the gift of God*: and the Convert lies under doubting, until God give him to believe. Though to believe be our duty, yet it is God's Grace, Gift, and Work, 1 *Theſ.* 1. 11. Called *the Work of Faith with power*, and *the Faith of the operation of God*, *Col.* 2. 12. As before.

Another part of God's *Workmanſhip* upon Converted Believers is Mortification of Sin; *Rom.* 6. 6. *Our Old-man is Crucified with him, that the Body of Sin might be deſtroyed*, this is alſo our duty, *Rom.* 8. 13. *But if ye through the Spirit do mortify the Deeds of the*

Body (to wit, of ſin) *ye ſhall live.* And it is the Effect of true Faith in Chriſt, *Acts* 15. 9. *Having purified,* or purged *their hearts by Faith.* The Spirit of God by Faith works out ſin and corruption, both out of the heart, and out of the life *gradually,* killing and crucifying our *Old* Man, *Gal.* 5. 24. *that the body of ſin might be deſtroyed. That henceforth we ſhould not ſerve ſin, Rom.* 6. 6. nor fulfil the luſts of our fleſh, and of our carnal mind; *for to be carnally minded is death.*

This part of God's *Workmanſhip* called *Mortification,* is begun in *Evangelical* Repentance, and godly ſorrow for ſin; whereby a ſanctified Believer is made to loath, abhor and hate his ſins, 2 *Cor.* 7. 9, 10. and by the Grace of God to deny ungodlineſs, and worldly luſts: And to live ſoberly, righteouſly, and godly in this evil world, *Tit.* 2. 11, 12. Now his heart being out of love with ſin, the *Young* Convert doth by the Aſſiſtance of the holy Spirit, and Grace of God, labour and endeavour the mortification of every corruption; and the power of the *indwelling* Spirit in every *ſanctified Believer*

liever oppoſeth and ſubdueth the power of *indwelling* ſin, that remains in him after *Regeneration*, *Gal.* 5. 17. And the Spirit and Grace of God in him gets the Victory, whereby Grace Reigns, *Rom.* 5. 20, 21. And the Law of the Spirit of Life in Chriſt Jeſus makes him free from the Law of ſin and death, *Rom.* 8. 2.

Free, *firſt*, from the *Reigning* power of ſin, *Rom.* 6. 11, 14. Sin hath not dominion over a ſanctified Believer; nor will Chriſt ſuffer ſin to reign in him, nor ſuffer him to obey it in the luſts thereof. *Secondly*, From the *captivating* power of ſin, which *Paul* ſo ſadly complained of, *Rom.* 7. 23, 24, 25. and was freed from by the power of the indwelling Spirit of Chriſt, *Rom.* 8. 2. *Thirdly*, From the Motions of ſin in the fleſh, *Rom.* 7. 5, 6. So that no luſt ſhall conceive and bring forth ſin, *Jam.* 1. 14, 15. And at laſt Chriſt will free ſanctified Believers from the indwelling preſence of ſin. Death will make a total and final ſeparation between their ſins, and their ſouls for Eternity.

Another part of God's *Workmanſhip*

upon converted Believers in order to their *Salvation*, is ſanctification of heart and life. *God hath choſen you to Salvation, through ſanctification of the Spirit*, 2 *Theſ.* 2. 13. And Jeſus Chriſt ſanctifieth his People, *Heb.* 2. 11. As the End of our Faith is the ſalvation of our ſouls, 1 *Pet.* 1. 9. ſo the way to Salvation, is Sanctification and Holineſs, *Iſa.* 35. 8. And without Holineſs no Man ſhall ſee the LORD to his comfort and ſalvation, *Heb.* 12. 14. Sanctification conſiſts in the Truth of Grace, in the Growth of Grace, and in the Perfection of Grace. The Truth of Grace produceth the Spiritual Fruit of the Goſpel, *Col.* 1. 5, 6.—*The Word of the Truth of the Goſpel—bringeth forth fruit ſince the day ye heard it, and knew the Grace of God in Truth.* The Growth of Grace hath a *threefold* gradation; ſome *ſanctified* Believers grow like little Children in the grace and knowledge of Jeſus Chriſt, 1 *Pet.* 2. 2, 3. *As new-born Babes deſire the ſincere Milk of the Word, that ye may grow thereby.* Thoſe St. *John* calls little Children, whoſe ſins are forgiven, 1 *Joh.* 2. 12, 13. And St. *Paul* calls them Babes in Chriſt,

1 *Cor.*

1 *Cor.* 3. 1. & *Heb.* 5. 13. *For he is a Babe*; one that is weak in Faith, *Rom.* 14. 1. & 15. 1. Though ſuch have but a little grace, yet it is true grace, and doth grow. Grace is of a growing nature, like a grain of Muſtard-ſeed, *Matth.* 13. 31. Other ſanctified Believers grow like young men; they are ſtrong in Faith, and overcome the *wicked* One, 1 *Joh.* 2. 13, 14. Their Faith is great, their Love is fervent, and their Patience hath its perfect work, that they may be entire lacking nothing, 1 *Theſ.* 1. 3. And ſome ſanctified Believers are compared to Fathers, *that is to ſay*, gracious, grave, grown and experienced Chriſtians, 1 *Joh.* 2. 13, 14. Such were ſome of the Saints in the Church at *Theſſalonica*, 2 *Theſ.* 1. 3, 4. *Your faith grows exceedingly, and the love of every one of you all to each other aboundeth.* The Perfection of Grace is the ſtate of ſanctified Believers in Heaven; there are the ſpirits (*that is the ſouls*) of juſt men made perfect, *Heb.* 12. 23. Sanctified Believers ought to go on to perfection, *Heb.* 6. 1. And they that have received the Promiſes ought to cleanſe themſelves from all filthineſs

filthineſs of fleſh, and filthineſs of ſpirit, perfecting Holineſs in the fear of God, 2 *Cor.* 7. 1, 2. And God hath ordained the Miniſtry of the Goſpel for the perfecting of the Saints, *Eph.* 4. 11, 12, 13. *Until we all come in the unity of Faith unto a perfect man.* And though the Apoſtle was not perfect (*as he confeſſed*) yet he preſſed toward the *mark*, for the *prize* of the High Calling of God in Chriſt Jeſus, *Phil.* 3. 12, 14. So ought all the Saints to do, until they be tranſlated from Earth to Heaven, and from Grace to Glory, and ſhall be ſet down in the Father's houſe among the Spirits of juſt men made perfect. Thus Jeſus Chriſt (*who came into the WORLD to ſave ſinners*) brings them to ſalvation.

The next particular in our *general* Poſition to be explained is, that Jeſus Chriſt came into this WORLD to build up his own Houſe, *the Church of God.* As *Moſes* was faithful in the Houſe of God, *as a ſervant*, who did all things about the Tabernacle according to the Pattern ſhewed unto him by God in the Mount, *Exod.* 25 40. *Acts* 7. 44. & *Heb.* 8. 5. So Jeſus Chriſt

Chriſt was faithful unto God, that appointed him, *as a Son* over his own Houſe, the true Tabernacle, which the Lord pitched, and not Man, *Heb.* 3. 2, 3, 5, 6. & *Heb.* 8. 2. called *The Church of the Living God*, 1 *Tim.* 3. 15.

The LORD Jeſus Chriſt, in order unto the building up his Houſe, *the Church of God*, did ordain a Goſpel-Miniſtry, *Eph.* 4. 11, 12, 13. *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers*, &c. And ſet them in his Church, 1 *Cor.* 12. 28. *And God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers*, &c.

The Apoſtles, as wiſe Maſter-builders, did prepare fit Materials for to build the Houſe of God, and to that purpoſe they having received Commiſſion and Command from the LORD Jeſus Chriſt, *Mark* 16. 15. went out into the WORLD, and Preached the Goſpel, beginning at *Jeruſalem*. And when they had made and baptized many Diſciples, they planted thoſe Churches that we read of in the holy Scriptures, which were built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the Chief

Chief Corner Stone, in whom all the building fitly framed together, was builded together an Habitation of God through the Spirit, *Eph.* 2. 19--22. The Church at *Jeruſalem* was the *firſt* of all thoſe Goſpel-Churches, *Act.* 2. 47. *And the Lord add d to the Church daily ſuch as ſhould be ſaved.* Which Church was at its *firſt* Conſtitution a *particular* Congregation of ſanctified Believers baptized with Water in the Name of the Father, and of the Son, and of the holy Spirit, *Matth.* 28. 19. and ſeparated from the Synagogues of the unbelieving Jews, to worſhip God in Spirit and in Truth, *Joh.* 4. 21, 23, 24. according to the ſacred Inſtitutions of Chriſt and his Apoſtles, *even* the Ordinances of God delivered unto his Churches of Saints, 1 *Cor.* 11. 1, 2. And although the number of the Diſciples were multiplied from one hundred and twenty, *Act.* 1. 15. to three thouſand, *Act.* 2. 41. yea to five thouſand, *Act.* 4. 4. & *Act.* 5. 14. *And Believers were the more added to the Lord, multitudes both of men and women.* So that the Apoſtles had their own *diſtinct* Companies, Societies, or Congregations in *Jeruſalem* [*Act.* 4. 13, 19, 23.

And

And Peter *and* John *being let go, they went to their own Company.*] Yet they all being of one heart, and of one ſoul, were but one Church, and are ſo denominated, *Act.* 15. 4. *And when they were come to* Jeruſalem, *they were received of the Church*, &c. *Act.* 15. 22. *The whole Church.* And ſo were all the particular Congregations in every City denominated and called, *viz.* The Church of God at *Corinth*, 1 *Cor.* 1. 2. And ſo our Lord and Saviour denominated all the Churches of God in *Aſia*, by the particular Cities wherein they were firſt planted, and aſſembled to worſhip God, *Rev.* 2. 1, 8, 12, 18. & *Rev.* 3. 1, 7, 14. Read thoſe verſes.

I intreat the Reader to conſider, 1. That our Lord Jeſus Chriſt in building up his own Houſe, *the Church of God*, ordained and appointed a preceding Miniſtry, to be workers together with him in building his Houſe, *Heb.* 3. 4. 1 *Cor.* 3. 9, 10, 11. *We are labourers together with God---Ye are God's Building*, &c. 2. That the Churches of God under the Goſpel, are not *National*, but *Political*, and *Congregational.* 3. That a particular viſible

true

true Conſtituted Goſpel Church of God doth conſiſt of fit Matter, and due Form. Jeſus Chriſt the Chief Corner Stone, is a lively Stone, and the Materials of the Church ought to be living Stones, 1 *Pet.* 2. 4, 5. Sanctified Believers, 1 *Cor.* 1. 2, 6. And Chriſt himſelf was Baptized with Water, and with the holy Spirit; every one in his Viſible Churches of Saints, ought to be Baptized with Water, and with the holy Spirit. (a.) 2. Thoſe ſanctified Believers ought to be *fitly* framed together, and *orderly* compacted, joyned and built together, an *habitation* of God through the Spirit, *Eph.* 2. 19, 20, 21, 22. & *chap.* 4. 15, 16. which is the Form of the Houſe of God, the Church of the Living God, 1 *Tim.* 3. *v.* 15.

Mat. 3. 16.

Act. 10. 44, 47, 48.

(a) Joh. 5. v. 5.

God commanded his Prophet *Ezekiel, chap.* 43. *v.* 10, 11. ſaying, *Thou Son of Man, ſhew the Houſe to the Houſe of* Iſrael (b) --- *And let them meaſure the Pattern---Shew them the Form of the Houſe---And write it in their ſight.* A wiſe Maſter-builder will take

(b) אתה בן־אדם הגד את־בית־ישראל את־הבית הגר [ex נגר] in conjugatione hiph. Annunciavit, expoſuit, narravit, indicavit.

take care to prepare fit Materials in every reſpect anſwerable and ſuitable unto the Houſe he is about to build; and ſo ought the Miniſters of Chriſt, who are Co-workers with God in building his Houſe, (*which is his Church*) to take heed both *what*, and *how* they build, 1 *Cor.* 3. 9---14. *Every mans work ſhall be made manifeſt, for the Day ſhall declare it: And the fire ſhall try every mans work, of what ſort it is*, &c. Young Converts, new-born-Babes in Chriſt may be added to the Church of God, *Act.* 2. 41, 47. But they are not *fit* Materials to be laid next unto the Corner Stone of that Spiritual building I ſay again, they are not fit for the Foundation-work of God's building; nor are they fit for Pillars in the Houſe of God. Conſider what St. *Paul*, *that wiſe Maſter-builder*, ſaith of ſuch young Converts, 1 *Cor.* 3. 1, 2, 3. & *Heb.* 5. 12, 13. Read the words. Theſe, and ſuch as theſe are not fit Matter for the Foundation, nor for Pillars, nor for Beams in the Houſe of God, at the firſt Beginning, Planting, and Building, or Gathering of a Church of God. But rather Fathers,

that

that is, grave, gracious, holy, wiſe, and experienced Believers: Alſo ſome young Men, *that is*, ſuch Chriſtians that are ſtrong in Faith, and have *in ſome meaſure* overcome the World, the Devil, and their own Corruptions, who are full of the holy Spirit, rich in Grace, and zealous for the Houſe of God, and the Purity of his Worſhip; I ſay, a competent number of ſuch Chriſtians, being ſound in the Faith, holy in their Life, and fitly qualified with diverſity of ſpiritual gifts, knowledge and grace, are (*in my Opinion*) moſt meet to be (*by their own mutual free conſent and agreement*) joyned together to become a *particular* Church of Saints by the help of ſome wiſe Maſter-builders, and faithful Miniſters of Jeſus Chriſt, 1 *Cor.* 3, 9--11.

The Goſpel-Form of a *particular* Church of God conſiſts (*as we ſaid*) in the *fitly* framing, compacting and joyning thoſe ſanctified Believers together into ONE Fellowſhip, Society and Goſpel Brotherhood in a ſolemn Day of Prayer, with Faſting, wherein ſome Able Miniſter of the Goſpel, having by Preaching the Word unto them, ſhewed

ſhewed them their Reſpective Duties in a Church Relation, the Elders and Chief Brethren of ſome particular Churches of Saints being preſent, and aſſiſting in the work of the Day (*if they may be obtained*) may in the Name and Authority of the LORD Jeſus Chriſt (*by virtue of this Commiſſion given to him*) conſtitute and make them a particular Viſible Church of God; they giving up themſelves *profeſſedly firſt* to the LORD, and *then* one to another, *mutually* and *ſolemnly* with one accord engaging themſelves to come together in ONE Congregation, and to Aſſemble themſelves together in ſome *one* Place every *firſt* Day of the week, to worſhip God *publickly* in all his holy Ordinances, with their *mutual* profeſſed Subjection unto the Laws of God's Houſe, and with a Profeſſed Reſolution to Continue in the Apoſtles Doctrine, and in Fellowſhip, and in Breaking of Bread, and Prayer, through the Help of God. All which being done, the ſame Miniſter ought to declare them to be a Church of Saints, and the Miniſters and Brethren of other Churches being alſo preſent, ought to own and

acknowledge them to be a Sister-Church, by giving them the Right hand of Fellowship; and so to commend them by Prayer unto God, and to the Word of his Grace, who is able to build them up, and to give them an Inheritance among all them which are sanctified.

The Well-Being of a *particular* Church of Saints, doth *principally* consist in three things, *viz.* Oneness, Order, and Government. That Gospel-Oneness which maketh very much for the Well-Being of a *particular* Church, is *threefold*: *First*, That there be but ONE Church in one City; and that all the Congregations of Saints in that City (called Churches) bear but one Name, to wit, the Church of God in that City, as in the Apostles daies, *Act.* 15. 4. 22. 1 *Cor.* 1. 2. That so there may be no Schism, Divisions, nor sinful Separations from the Church of God; but that the whole Church may be perfectly joyned together in ONE, As a City that is compact together, *Psal.* 122. 3. as an House or Building fitly framed together, *Ephes.* 2. 21, 22. and as a Body fitly joyned and

1 Cor. 14. 19, 34.

Rev. 2. & 3. chap.

and compacted by every joynt of ſupply, *Eph.* 4. 16.

Secondly, That this Church be of one Heart, and of one Soul, *Act.* 4. 32. being perfectly joyned together in the ſame Mind, and in the ſame Judgment, 1 *Cor.* 1. 2, 9, 10. that ſo they may all with one Mind, and one Mouth, glorifie God, *even* the Father of our LORD Jeſus Chriſt, *Rom.* 15. 6. having the ſame Love one to another, *Phil.* 2. 1, 2, 3. and the ſame Care one for another, 1 *Cor.* 12. 25, 26, 27. each one endeavouring to keep the Unity of the Spirit in the Bond of Peace, *Eph.* 4. 3--6. This Oneneſs will make the Communion of Saints very comfortable, *Col.* 2. 2--5. And hereby they will enjoy Fellowſhip with the Father, Son and Spirit, in all God's holy Goſpel-Ordinances, to the Glory of God, and their own Edification.

Thirdly, That this one Church, and all the Congregations of Saints, that are Members thereof, walk by one and the ſame Rule *of the written Word of God*, being Ordered and Guided by their Biſhops, Paſtors, Teachers, Preſbyters, or Elders, according to the Phil. 3. 16

Royal Laws of God's Houſe (*called the perfect Law of Liberty, Jam.* 1. 25.) ſubmitting themſelves unto thoſe
Act. 20. 28 Guides, whom God hath made their *Overſeers*, who watch for their Souls, as they that muſt give an Account, *Heb.* 13. 7, 17.

Goſpel-Order is a great Beauty and
Cant. 6. 4. 10. Ornament to the Church, *Col.* 2. 5. and Order makes very much for the Well-Being of the Church. And Goſpel-
Pſal. 48. 2. & Ezek. 16. 12, 14. Order conſiſteth in theſe things; *Firſt*, That the Biſhop and Presbyters ſet in Order the things which are wanting in the Church, *Titus* 1. 5. & 1 *Cor.* 11. 34. *Secondly*, That all things in the Church be done *decently*, and in Order, *which*
1 Cor. 14. 40. *Chriſt hath commanded to be done*: And for which his Apoſtles and Diſ-
Phil. 3. 17. ciples have given us Example. *Thirdly*, That the Order of the Goſpel be carefully obſerved, and kept in the Adminiſtration of God's Sacred Ordinances, in the Admiſſion of Members, in the Ordination of Church-Officers, and in withdrawing from every Brother that walketh *Diſorderly*. God was offended with his Church under the Law, becauſe they ſought him not in due Order,

Order, 2 *Chron.* 15. 11, 12, 13. And God hath committed the Government of his Goſpel-Church and Kingdom unto Chriſt, to Order it, &c. *Iſa.* 9.6,7. & God is not the Author of Confuſion. 1 Cor. 14. 33.

Goſpel-Government is ordained and appointed of God for the Well-Being of his Church: The Church of God cannot have a Well-Being without Chriſt's Inſtituted Goſpel-Government. And to that end God the Father hath laid the Government of his Church upon his Son Jeſus Chriſt, *Iſa.* 9. 6, 7. To whom he gave all Power in Heaven and Earth, *Matth.* 28. 18. And he hath made Chriſt Lord of his Houſe, and King of his Church, *Heb.* 3. 1--6. & *Pſal.* 149.2. The Lord Jeſus Chriſt deligated this his *Eccleſiaſtical* Government of the Church unto his holy Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers, called Biſhops, Presbyters or Elders, who where *allowed of God to be put in Truſt with the Goſpel*, 1 *Theſ.* 2.4. And the Apoſtles and Evangeliſts did commit the ſame unto faithful men, 2 *Tim.* 2. 12. whom they Ordained Biſhops, Presbyters or Elders in the Churches of Saints, *Titus* 1. 5,7.

Act. 14. 23. which Goſpel-Government (*as we ſaid before*) is not a Coercive-Power over Mens Conſciences; nor is it a Dominion over their Faith; neither is it a *Lordſhip* over God's Clergy or Heritage; but it is a *Stewardſhip* of the Myſteries of God, 1 *Cor.* 4. 1, 2, 3, 4. *Let a Man ſo account of us, as of the Miniſters of Chriſt, and Stewards of the Myſteries of God.* And *Titus* 1. 7. *For a Biſhop muſt be blameleſs, as the Steward of God.* Unto this Goſpel-Government appertains Church-Cenſures of Admonition, 2 *Theſ.* 3. 15. and *Titus* 3. 10. Suſpenſion (or withdrawing from a Brother or Member, that hath, and doth walk diſorderly,) 2 *Theſ.* 3. 6. and Excommunication of thoſe Members that live in groſs and ſcandalous ſins, 1 *Cor.* 5. 1,4,5,13.

CHAP.

CHAP. II.

Of Goſpel-Miniſtry.

§ 1.

THE LORD Jeſus Chriſt is the *Chief* Miniſter of God's Sanctuary, and of the true Tabernacle, (*a*) which the Lord pitched, and not Man; He is the *Chief* Paſtor of God's little Flock, (*b*) & the *Biſhop* of our Souls, (*c*) *Heb.* 13. 20. The *great* Shepherd of the Sheep, who in all things hath the Pre-eminence, (*d*) or Supremacy.

(*a*) Τῶν ἁγίων λειτουργὸς Heb. 8. 1, 2.

(*b*) ἀρχιποίμην Paſtorum Princeps, 1 Pet. 5. 4. καὶ φανερωθέντος τὸ ἀρχιποιμένος, &c.

(*c*) Ὁ Ἐπίσκοπος, 1 Pet. 2. 25. & Heb. 13. 20. — τὸ ποιμένα τῆς προβάτων τὸ μέγαν.

(*d*) — ἐν πᾶσιν αὐτὸς πρωτεύων· *in omnibus Ipſe Primatum tenens.*

§ 2.

HE gave Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers, for the work of the Miniſtry, *Epheſ.* 4. 11, 12, 13. & 1 *Cor.* 12. 28. The Apoſtles, Prophets & Evangeliſts, were appointed

by Christ to Preach the Gospel to the World, *Mark* 16. 15. and for the Gathering of the Saints, framing, and perfectly joyning them together, (*e*) The Pastors and Teachers were Set by Christ in the Churches, as fixed Officers, for the Edifying of the Body, *until we all meet together in the Unity of Faith*, &c.

(*e*) Eph. 4. 11, 12, 13. Πρὸς τὸν καταρτισμὸν τῶν ἁγίων, &c. Μέχρι καταντήσωμεν οἱ πάντες εἰς ἑνότητα τῆς πίστεως, &c.

§ 3.

Those Pastors and Teachers are called *Elders*, 1 *Pet.* 5. 1. Elder is a name of *Office* in the Church of God: Elders are indeed fixed Officers for Rule and Government, who are to be counted worthy of double Honour, 1 *Tim.* 5. 17. They are also called *Bishops*, *Phil.* 1. 1. And the Elders of the Church of *Ephesus*, *Act.* 20. 17. were called *Bishops*, *Act.* 20. 28. (*f*) *over which the holy Spirit hath made you Overseers*, or Bishops. The Office of a *Pastor*, *Bishop*, and *Presbyter*, or *Elder* in the Church of God, is to take the Charge, Oversight, and Care of those Souls which the Lord Jesus Christ hath committed to them, to feed the Flock of

(*f*) Act. 20. 17, 28. — μετακαλέσασθαι τοὺς πρεσβυτέρους τῆς ἐκκλησίας — 28. ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους.

of God; to watch for their Souls, (*g*) to Rule, Guide and Govern them (*by virtue of their Commission, and Authority received from Christ, Mat.* 28. 18, 19, 20. & *Titus* 2. 15.) according to the Laws, Constitutions and Ordinances of the Gospel.

(*g*) Act. 20. 28. Heb. 13. 17. 1 Tim. 5. 17. 1 Tim. 3. 15. Isa. 33. 22.

§ 4.

The Office of Episcopacy and Presbytery, or Eldership in the Church of God, is Divine and Sacred, but not *Lordly*, 1 *Pet.* 5. 1, 2, 3. (*h*) *neither over-ruling the Clergy:* No Bishop, Pastor, or Presbyter, is [οἰκοδεσπότης] the Master of the House of God, which is the Church of the Living God, but [οἰκονόμος] a Steward (or *Dispensor*) of the Mysteries of God, 1 *Cor.* 4. 1, 2. The Apostles, Bishops, Pastors and Teachers, were Fellow-Elders, 1 *Pet.* 5. 1. *The Elders which are among you I exhort, who am a Fellow-Elder:* (*i*) But they were not all of equal Dignity and Authority.

(*h*) — ὀπισκοποῦντες — μηδ' ὡς κατακυριεύοντες τοῦ κλήρου, *prospicientes, neq; ut dominantes Cleri*, &c.

(*i*) Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος, &c.

§ 5.

§ 5

It doth appear, (*at leaſt I think ſo, and indeed it is my Opinion*) that there was (*even from the Beginning of the Goſpel of the Grace of God*) a Priority and Pre-eminence among the Miniſters of Chriſt, approved of God; yea, and appointed by himſelf in the Church, (*k*) 1 *Cor.* 12. 28,29. *And God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diverſities of Tongues. Are all Apoſtles? are all Prophets? are all Teachers? are all workers of miracles?* Chriſt gave Priority, and Pre-eminence unto his Apoſtles above the *Ordinary* Prophets and Evangeliſts, Paſtors and Teachers, and all other Miniſters, *Eph.* 4. 11. (*l*) The Evangeliſts *Timothy* and *Titus* (*called Biſhops in the ſubſcriptions of St.* Paul's *Epiſtles to them, both in our Engliſh Bibles, and in the Greek Teſtament*) had Authority and Pre-eminence above other Paſtors, Teachers and Elders

(*k*) Καὶ ὃς μὲ ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον Ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, &c.

(*l*) 2 Cor. 2.9. & 11. 28. 2 Theſ. 3. 6.

Elders in the *Epheſian* Church, and in *Crete*, 1 *Tim.* 1. 3. *As I beſought thee to abide ſtill at* Epheſus, *when I went into* Macedonia, *that thou mighteſt charge ſome that they teach no other Doctrine. Titus* 1. 5, 10, 11, 13. and 2. 15. and 3. 10, 11. *For this cauſe left I thee in* Crete, *that thou ſhouldeſt ſet in order the things that are wanting, and ordain Elders in every City, as I had appointed thee. For there are many unruly and vain talkers and deceivers, eſpecially they of the Circumciſion; whoſe mouths muſt be ſtopped; who ſubvert whole houſes, teaching things which they ought not, for filthy lucres ſake. This witneſs is true; wherefore rebuke them ſharply, that they may be ſound in the Faith. Theſe things ſpeak and exhort, and rebuke with all Authority. Let no man deſpiſe thee. A man that is an Heretick, after the firſt and ſecond Admonition, reject; Knowing, that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.*

§ 6.

And the *conſonant* Teſtimonies of the *Antients*, with the *general* conſent of

of *Modern* Divines, and Protestant Writers of good esteem and approbation do assent and acknowledge, That *Timothy* and *Titus* were not only *Evangelists*, but Bishops set and fixed by some of the Apostles to Oversee, Order, and Govern Churches, Ordain *Bishops* and *Presbyters*, and to exercise Authority over them, according to the Laws, Canons and Constitutions of Christ and his Apostles given unto them. *Walo*, (*m*) called *Salmasius*, *who professedly pleaded for the Identity of Bishops and Presbyters*, confesseth concerning the Antients, that *Chrysostome*, *Epiphanius*, *Theophylact*, *Theodoret*, and other Greek Commentators have collected out of the words of St. *Paul*, That Titus *was verily the Bishop of* Crete. (*n*) *Hierom* hath recorded both *Timothy* and *Titus* Bishops, the one of *Ephesus*, and the other of *Crete*, to whom (*o*) *Ambrose*, *Primasius* and * *Gregory* the Great,

(*m*) *Walo, alias Salmas. lib. de Episc. pag* 229. *Titum Cretæ Insulæ præfecit Paulus, qui non singulari in aliqua Civitate Episcopus fuit, sed totam illam Provinciam ad tempus procuraret*, &c.

(*n*) *Hierom. de Eccles. script. Ephesiorum Episcop. à Paulo ordinatus*, &c.

(*o*) *Ambros. in Præfat. ad Timoth. c.* 3. *hunc creatum Episcopum*, &c. (*) *Gregor. Pap. de Curat. Past. part.* 2. *c.* 11. *Primas. in Trin.*

Great, do consent; so do Reverend *Beza*, (*p*) Learned *Scultetus*, *Luther*, Master *Moulin*, *Tossanus*, *Zuinglius*, *Calvin*, Dr. *Gerard*, Dr. *Reynolds*, and several others assert and acknowledge, *That the Presbytery had their Presbyter* (or President) *over them, in the Apostolical Age, when the community of Names of Presbyters and Bishops remained among them.* Such were *Timothy* and *Titus*, whom the Apostles ordained Bishops, 1 *Tim.* 4. 14. & 2 *Tim.* 1. 6. & *Titus* 1. 5. *Scultetus in Titum, cap.* 8. *p.* 10. *At Paulus Ephesi, & in Creta aliquandiu docuerat, ideo Titum & Timotheum in Creta jubet manere, non utique ut Evangelistas, sed Ecclesiæ Gubernatores, &c. Luther. tom.* 1. *fol.* 309. *concluſ.* 13. *Probo quamlibet civitatem habere debere Episcopum proprium jure divino, quod ex Paulo ad Titum ostendo dicente,* v. 5, 7. ὡ ἐγὼ σοι διεταξάμην, *As I have ordained thee, Calvinus in Titum,* 1. 5: *Discimus* (saith he) *ex hoc loco non eam fuisse æqualitatem inter Ministros, quia unus aliquis Authoritate præesset.*

(*p*) *Beza, de Minist. gra. cap.* 22. *Habuit jam tum Presbyterium suum aliquem* πρεσβύτερον *Presbyterium, etiam Presbyterorum manente communi appellatione.*

§ 7.

§ 7.

Jesus Christ commanded his Servant *John the Apostle*, to write a Book, and send it to the seven Churches in *Asia*, *Rev.* 1.11. He directed his seven *several* Epistles to the seven *several* Angels of the seven Churches beginning thus, *Unto the Angel of the Church of Ephesus*, and so the rest, *Chap.* 2.1.8.12.18. and *Chap.* 3,1,7, 14. And those seven Epistles were by those *seven* Angels to be communicated to all the *Asian* Churches, and every one was called upon (in that *Epiphonema*, at the End of every *several* Epistle) *He that hath an Ear, let him hear*, &c. *Rev.* 2. 7,11, 17, 29. & *chap.* 3. 6, 13, 22. *that is*, to hearken, attend, and observe what the Lord Jesus Christ by his Spirit saith unto the Churches, not to this or that *particular* Church *only*, *Rev.* 2. 1, 7. nor to these *seven* Churches *exclusively*, but unto all the Churches of Saints in all other Countries, Cities and Places in all the future Ages of the World. Dr. *Scultetus* saith, (*a*) *All the most*

(*a*) *Scult. observat. in Titum. Doctissimi quique interpretes per septem Ecclesiarum Angelos interpretantur septem Ecclesiarum Episcopos: neq; enim aliter possunt, vim nisi facere Textui velint.*

Learned

Learned Interpreters by Angels expound the Biſhops of the Churches, nor can it be otherwiſe interpreted without Violence to the Text. As punctually and pertinently ſpeaks *Marlorat*, (*b*) *Some things* (ſaith he) *were to be corrected, as well in the People, as in the Clergy; yet, doth not Saint* John *write unto the People, nor yet to the Clergy, but to the Chief of them, which is the Biſhop.* Dr. *Reynolds* in his Conference with *Hart. cap.* 2. *diviſio* 3. ſaith, *Although in the Church of* Epheſus, *there were ſundry Elders and Paſtors to guide it; yet among theſe ſundry Paſtors* was there one Chief, whom our Saviour calleth the *Angel* of that Church, *Apoc.* 2. 1. And the ſaid *Doctor* telling us of that very Time, when St. *Paul* aſſembled the Elders of *Epheſus* at *Miletum*, *Act.* 20. 17, 28. *chap.* 8. *diſtinct.* 3. ſaith, *One was choſen as Chief*--called Biſhop.

(*b*) *Marlorat. in Apoc.* 1. 12. *Quamvis quædam tam in* Clero, *quàm in* Populo *corrigenda eſſent, non tamen Populum, ſed Clerum aggreditur: nec quemlibet de Clero,* nominatim *Principem Cleri, utique Epiſcopum.*

§ 9.

§ 9.

Smectym. &c. assert, that the word *Angel*, *Rev.* 2. 1, *&c.* doth signifie only the Presbytery, or the Colledge of Elders, Pastors, and not the Church. (*a*) And they draw argument from the Epistle of Christ, to the Church in *Thyatira*, *Rev.* 2. 18. 20, 24. Upon which place *Beza* thus paraphrased, Unto you, *that is* (saith he) *unto the Angel as President*; and unto the rest (*of the Elders*, viz. *the Colledge of Presbyters*) in *Thyatira*: And as many as have not this Doctrine, *that is have not received this Doctrine of* Jezebel. But why would Christ have the *Angel* or Chief Bishop of the Church of *Thyatira* blamed for suffering false Teachers in that Church to Teach and Seduce his Servants, if he was not their President, or Superintendent, who had Priority, Preeminency and Authority above other Pastors, Teachers, Presbyters, or Elders (*called Bishops*) in that Church? (*b*) Consult *Beza*, *Gualter*, especially

(*a*) *Smectym.* Vindication, pag. 146, 148.

(*b*) *Beza* in Apoc. 2. 1. *Angelus* ἐξοχὴν, *quem oportet admoneri, & per eum Collegas, totamq; adeo Ecclesiam. Gualther. Hom. 9. in Apoc. 2. 8. Angelo, id est, Episcopo Smyrnensi atque toti Ecclesiæ, constat ex Historiis Polycarpum fuisse hunc Angelum.*

Ignatius

Ignatius that holy Martyr, (*who is said* to live in the daies of the Apostles, who writ an Epistle to the *Ephesians*, wherein he hath plainly and fully distinguished between Bishops and Presbyters, and towards the end of that Epistle he doth exhort them to obey both the Bishop and the Presbytery with an undivided mind. (*b*)

(*b*) *Igna- Epist. ad Ephes. p.* 17--29. &c. Τὴν πολυπλήθειαν ὑμῶν ἐν ὀνόματι Θεοῦ ἀπείλεφα ἐν Ὀνησίμῳ --Εὐλογητὸς ὁ Θεὸς, ὁ χαρισάμενος ὑμῶν τοιούτοις οὖσι τοιοῦτον ἐπίσκοπον· Ibid. Ὑπακούοντες τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ ἀπερισπάστῳ διανοίᾳ.

§ 10.

Polycarpus was Bishop of *Smyrna*, when St. *John* wrote that Epistle, *Revel.* 2. 8. *Unto the Angel of the Church of the* Smyrnians, saith *Irenæus*. And who can better inform us than they that lived in the daies of the Apostles. *Polycarpus* (saith *Irenæus*) (*c*) *was not only taught by the Apostles, and conversed with many that had seen Christ; but also was*

(*c*) *Iren. advers. Hæres. l.* 3. *c.* 3. Καὶ Πολύκαρπος δὲ οὐ μόνον ὑπὸ Ἀποστόλων μαθητευθεὶς, καὶ συναναστραφεὶς πολλοῦ τοῖς τὸν Κριστὸν ἑωρακόσιν, ἀλλὰ καὶ ὑπὸ Ἀποστόλων καταστα θεὶς τὴν Ἀσίαν ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ ἐπίσκοπος, &c.

by the Apostles Constituted in Asia *Bishop of the Church, which is in* Smyrna; *Whom we our selves also did see in our younger Age; for he continued long: And being very aged, he most gloriously and nobly suffering Martyrdom, departed this Life.* To this let me add the Testimony, which those Brethren of the Church of *Smyrna*, who were present at the Martyrdom of their Bishop *Polycarpus* gave him, (*d*) as *Eusebius*, *l.* 4. *Hist.* cap. 15. *He was* (said his Brethren) *the most admirable Man in our Times, an Apostolical and Prophetical Doctor, and Bishop of the whole Church in* Smyrna. Famous and certain is the Testimony of *Hegesippus*, in his History of the Church, as *Eusebius* noteth to the same purpose. The next and last I shall cite, is the Testimony of *Clement*, whom St. *Paul* mentioneth among other his fellow *Labourers*, *Phil.* 4. 3.

(*d*) *Smyrnens. Eccles. epist. de Martyrio Policarpi.* Euseb. *lib.* 4. *hist.* cap. 15. ἔτι γάρ γε ὁ θαυμασιώτατος ἐν τοῖς καθ' ἡμᾶς χρόνοις, διδάσκαλος ἀποστολικὸς, καὶ προφήτης, γενόμενος ἐπίσκοπός τε τῆς ἐν Σμύρνῃ καθολικῆς ἐκκλησίας. *Vide* Euseb. *l.* 2. *cap.* 25. *& lib.* 4. *cap.* 22.

§ 11.

Clement is said by the *Antients*, to have written an Epistle to the Church and

and Saints at *Corinth*, which Epistle hath the Attestation of *Irenæus*, who calls it [*ἱκανοτάτην γραφὴν τοῖς Κορινθίοις*] a most substantial Epistle to the *Corinthians*, and of *Photius*, that stiles it [*ὁμολὴν ἀξιόλογον*] an eloquent (*or a worthy spoken*) Epistle. It is also highly commended by *Origin*, *Cyril*, *Justin Martyr*, St. *Jerom*, and other godly and learned men. Which Epistle Mr. *Patrick Young* saith, is extant in the King's Library at *Oxford*. His words in that his Epistle are these, (*a*) *Our Apostles knew* (saith he) *by our Lord Jesus Christ, that there will be Contention about the Name of Episcopacy; And therefore for this very same cause, having received perfect knowledge, they appointed the foresaid Degrees, and gave thereupon a Designed Order, and List of Offices*, &c. *And it would be no small sin in us* (saith he) *if we should refuse or reject them, who have sacredly, and without Reproof, undergone the Offices of Episcopacy*, &c. The *Magd.* Cent. 1, 2, 3. do make mention of such Bishops in the Churches of God:

(*a*) Ἀπόστολοι ἡμῶν ἔγνωσαν διὰ τοῦ κυρίου Ἰησοῦ Χριστοῦ, ὅτι ἔρις ἔσται ἐπὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς, &c. *Clem. Epist. ad Corinth. pag. 57. D. Patricii Junii.*

And all Eccleſiaſtical Hiſtorians (*that I have Read*) do teſtify the Priority and Pre-eminence of Biſhops.

§ 12.

I would not be miſunderſtood, therefore I will take liberty to tell the Reader, That this Priority, Preſidence, and Pre-eminence of any one Biſhop above other Biſhops, Paſtors, Teachers, Presbyters, or Elders, and Miniſters of Chriſt, is not any *Lordly* Prelacy, with *coercive* Power over the Conſcience, or *Dominion* over the Faith of God's Clergy: For the holy Apoſtles did *approve* themſelves to every Mans Conſcience in the ſight of God, 2 *Cor.* 4. 1, 2. not having *Dominion* over their Faith, 2 *Cor.* 1. 24. Neither as being *Lords* over God's *Clergy*, or Heritage, 1 *Pet.* 5. 1, 2, 3. But I mean and intend any one of the Biſhops, Paſtors, Teachers, Presbyters, or Elders, who are, or ſhall by the Conſent, Approbation and Choice of the reſt be appointed, ordained, and ſet over them as *Chief* Biſhop or Presbyter of the Church in any City and Villages adjacent, who for

for Order ſake in Goſpel-Government, hath Priority, Pre-eminence, and Authority above the reſt of the Presbyters or Biſhops of the ſame Church, not alone, *nor without them*, but when *Convened* with them, to Act, Rule, Guide, Order and Govern with their Conſent, Suffrage and Aſſiſtance, according to the Laws of the Lord Jeſus Chriſt, the Conſtitutions and Commandments, the Practice and Example of his holy Apoſtles, *Act.* 15. 2, 6, 19, 22. Nor ſhould the Miniſters of Chriſt ſtrive which of them ſhould be greateſt, *Luk.* 22. 24, 25, 26. Neither ought any of them to Love *(and Affect)* to have Pre-eminence among them, as *Diotrephes* did 3. Epiſt. of *John* v. 9. *(a)* But a Biſhop muſt be blameleſs, an Enſample to the Flock, vigilant, patient, apt to teach, not covetous, not greedy of filthy lucre, and one that Ruleth well his own Houſe, that he may take Care of the Church of God; holding faſt the faithful Word, *&c.*

(a) Ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς.
1 Tim. 3. 1, 2, 3, 4, 5, 6.
Titus 1. 7, 8, 9.
2 Tim. 4. 1, 2, 3, 4, 5.

CHAP. III.

THE Third Work that our Lord Jeſus Chriſt came into this World to do, was to inſtitute thoſe Goſpel-Ordinances, in which his Churches of Saints muſt worſhip God in Spirit, and in Truth. When the Church is Aſſembled on the *firſt* Day of the week, in ſome convenient place to worſhip God, Chriſt hath appointed, that firſt of all Prayers, Supplications, and Thankſgivings be made, 1 *Tim.* 2. 1, 2, 3. *For this is good and acceptable in the ſight of God our Saviour.* Men having their Heads uncovered, and Women having their Faces vailed or covered, 1 *Cor.* 11.4,5,7,10,13. reverently kneeling, *Pſal.* 95. 6. & *Acts* 21. 5. or decently ſtanding, *Luk.* 18. 11, 13. They ought not to ſit in Prayer-time, unleſs ſome weakneſs of body, or ſome bodily infirmity doth conſtrain them. This part of the Worſhip of God ought to be adminiſtred by one of the Elders of that Church, who ought to pray in the Spirit,

Spirit, and to pray with the underſtanding alſo, 1 *Cor.* 14. 15. To pray with the Spirit, implies two things:

Firſt, That the Miniſter have a ſpiritual Gift to pray, *Zech.* 12. 10.

Secondly, That he have the Spirits Aſſiſtance in praying, *Rom.* 8.26. To pray with the underſtanding, is to pray with ſuch words as all the Congregation doth hear and underſtand, that they may ſay *Amen*, 1 *Cor.* 4. 16.

After Prayer, the Teacher ought to Read the Written Word of God diſtinctly, and give the ſenſe thereof by Expounding and Interpreting the words of that Scripture, that ſo the People may underſtand, and be inſtructed or taught to know the Will and Mind of God therein revealed for their Learning and Edification, as they did, *Neh.* 8. 4,5,6,7,8. And as Chriſt himſelf, and his Apoſtles alſo did, *Luk.* 4. 16,17,21,22. & *Act.* 28. 23. Reading the holy Scripture, is an Ordinance of God, unto which Chriſt hath promiſed a Goſpel-Bleſſing, *Rev.* 1. 3. & *Col.* 4. 16.

And then the Paſtor ought to Preach the Goſpel, and to exhort the People

to Repent, and Believe the Goſpel; to be holy, and to walk in all the Commandments and Ordinances of the Lord blameleſly; Labouring in the Word and Doctrine to Convert Sinners, to Edifie Believers, to Convince Gainſayers, and to Comfort, Strengthen and Eſtabliſh them that Believe in Chriſt. Alſo let the Prophets ſpeak two or three, and let the reſt judge, 1 *Cor.* 14. 29, 31. & *Rom.* 12. 6, 7, 8. *Having then Gifts differing, according to the Grace that is given unto us: Whether Propheſie, let us Propheſie according to the Analogy of Faith: Or Miniſtry, let us wait on our Miniſtring; Or he that Teacheth, on Teaching; Or he that Exhorteth, on Exhortation; And he that Ruleth, with diligence.* The Apoſtles ſo Preached, that many believed, *Act.* 14. 1. And it pleaſed God by the Fooliſhneſs of Preaching to ſave them that believe, 1 *Cor.* 1. 21.

Our LORD Jeſus Chriſt did command his Miniſters alſo to Baptize them that do believe in him, with Water, in the Name of the Father, Son, and holy Spirit, *Mat.* 28. 19, 20. & *Mark* 16. 15, 16. & *Joh.* 1. 33. Our Lord him-

himſelf was Baptized by *John* in the River *Jordan*, *Mat.* 3. 13. *Then cometh Jeſus from* Galilee *to* Jordan *unto* John, *to be Baptized of him.* Ver. 16. *And* Jeſus, *when he was Baptized, went up ſtraightway out of the Water.* [τῷ βαπτισθῆναι, *ut immergeretur*, *ver.* 13. and *ver.* 16. καὶ βαπτισθεὶς ὁ Ἰησοῦς, *& immerſus* Jeſus,] *Mark* 1. 5, 9. *And were all Dipped of him in the River* Jordan, *confeſſing their ſins.* We read, that both Men and Women were Baptized (when they Believed) *Acts* 8. 12. (*But we read not in the holy Scripture of Truth, that any Infants were Baptized.*) They that had received the holy Spirit, were commanded to be Baptized with Water, in the Name of the LORD, *Acts* 10. 47, 48. Thoſe Men and Women are fit Subjects of Baptiſm, that have received the Spirit of Chriſt; do Believe in Chriſt; Confeſs their ſins; and Repent, *Acts* 2. 37--41. The Manner of the Adminiſtration of this Goſpel-Ordinance of Baptiſm, was thus practiſed in the Daies of Chriſt, and of his Apoſtles, to wit, The Perſon Baptizing, and the Perſons Baptized, went into the Water,

Acts

Acts 8. 38, 39. *And they went down both into the Water, both* Philip *and the* Eunuch; *and he Baptized him*: That is, *Philip* Dipped the *Eunuch* under the Water; and then they came out of the Water, *v.* 39. The Spirit of God hath inſpired the Apoſtles in writing the holy Scriptures to uſe one Greek word [*viz.* βαπτίζω] for Dipping; and another, [*viz.* ῥαντίζω] for Sprinkling. So that if *to Dip in Water, be to Baptize, to Sprinkle with Water is to Rantize.* And the Manner of Baptizing in Water is repreſented in the holy Scripture by Burying in Water, and raiſing up out of the Water, *Col.* 2. 12. & *Rom.* 6. 4. whereby is alſo figured forth the Believer's Fellowſhip with Jeſus Chriſt in his Death and Reſurrection. *Col.* 2. 12.

Joh. 1. 25, 26, 33. Heb. 9. 19, 21.

Jeſus Chriſt alſo before his Death did Inſtitute his own Supper, *Matth.* 26. 26, 27, 28. & 1 *Cor.* 11. 23, 24, 25. and commanded his Diſciples to do ſo, and to do ſo often in *Remembrance* of him, 1 *Cor.* 11. 25, 26. and as a *Memorial* of his Death, until he come again, *ver.* 26. In Adminiſtring this Sacred Ordinance of the Lord's Supper, according

according to the Example of Chriſt and his Diſciples, theſe particular things ought to be obſerved;

1. The Time; The Lord's Supper ought to be Adminiſtred *ordinarily* on the Lord's Day, *that is*, the firſt Day of the week, *Acts* 20. 7. Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, &c. On the only Day of Sabbaths, (*It is an Hebraiſm.*) And upon the firſt Day of the week, the Diſciples came together to break bread, *&c.* And the time of the day was at Evening; then Chriſt adminiſtred his Supper, *Mark* 14. 17, 22.

2. The Miniſter ought to take the Bread, and conſecrate it by the Word and Prayer, with Thankſgiving; and after the Bread is ſo conſecrated, he ought to break it in pieces, and give it unto the Communicants, expreſſing the words of Jeſus Chriſt, ſaying, *Take, eat, This is my Body.* And after the Communicants have eaten the Bread, the Miniſter ought to take the Cup with Wine in it, and in like manner conſecrate it by Prayer and Thankſgiving, and then give it all the Communicants, expreſſing the words of Chriſt, ſaying, *Drink ye all of this, for this is my blood*

of

of the New Teſtament, which is ſhed for you, and for many, for the Remiſſion of ſins, Luk, 22.20. & *Matth.*26.27,28. And the Miniſter alſo having received with them; 3. They all ought to praiſe God together in ſinging an Hymn, as Chriſt and his Diſciples did, *Matth.* 26. 30. *Mark* 14. 26.

Singing is alſo a Goſpel-Ordinance, which ought to be performed by the Church as a part of God's Publick Worſhip, *Iſa.* 52. 8. *With the Voice together ſhall they ſing.* The Matter that we are to ſing is the Word of God, *namely*, the Pſalms, Hymns, and Spiritual Songs contained in the holy Scriptures, the Written Word of God, *Col.* 3. 16. *Let the Word of Chriſt dwell in you richly in all Wiſdom*, &c. The Manner of Singing Pſalms, Hymns, and Spiritual Songs, is to Sing in Meeter and Meaſure, with audible Voice, as our Engliſh manner is.

The Pſalms, Hymns, and Spiritual Songs in the Book of Pſalms, were Sung in Meeter and Meaſure, [*As they that underſtand the Hebrew Tongue know well.*]

The

The End of Singing is to make Melody in your heart to the Lord, *Eph.* 5. 19. Singing with a tunable Voice, makes Melody in our Ears, and ſtirs up our pure Minds to rejoyce in the Lord; but Singing with Grace in our Hearts, doth make melody to the Lord. Though the Voice of the Church (*eſpouſed to Chriſt*) was ſweet and pleaſant unto him, *in the Song of Songs*, *Cant.* 2. 14. yet the Spirit acting Grace, (*viz. Faith, Love, and Joy*) in the Hearts of the Saints, is much more ſweet, well-pleaſing, and acceptable unto God, than their Voice in Singing Pſalms, Hymns, and Spiritual Songs to the Lord, *Col.* 3. 16. *Singing with Grace in your hearts to the Lord.*

Query. Did not ſome of the Saints in the Church at *Corinth*, Sing other Pſalms, Hymns, and Spiritual Songs, which they themſelves indicted, and ſang alone by the Spirit with Grace in their hearts to the Lord?

Anſwer. I think ſome Members of that Church did compoſe a Pſalm upon occaſion, 1 *Cor.* 14. 26. And it is my Opinion, That a Miniſter or Member of the Church (if he hath received a Gift

Gift of the Spirit to Sing) may Sing in the Church to Edification, 1 *Cor.* 14, 15. yea and ought ſo to do, 1 *Pet.* 4. 10, 11. But this I ſay,

Firſt, That thoſe Hymns, and *Spiritual* Songs, which Miniſters, or Members of the Church do indict and Sing, are not Pſalms; and we are commanded to inſtruct and exhort one another in Pſalms, and to Sing Pſalms, as well as Hymns and Spiritual Songs, *Eph.* 5. 19. & *Col.* 3. 16. And I know that the word *Pſalms* is interpreted *David's Pſalms*, the *Book of Pſalms*, and the *Pſalms of David*, *Aſaph*, &c. Search thoſe Scriptures, *Acts* 1. 20. *Acts* 13. 33, 35. *Luk.* 20. 42. 24. 44.

Secondly, That thoſe Miniſters and Members of the Church cannot affirm, will not aſſert, that their Hymns, or *Spiritual* Songs, are *materially* the Inſpiration of the holy Spirit, as the *Book of Pſalms* were; they may Sing with the Spirit, and with underſtanding, unto Edification; but the *Pſalms of David*, and of *Aſaph*; and the *Song of Songs*, which is *Solomons*; and the *Hymns* of Jeſus Chriſt and his Apoſtles, muſt have the Pre-eminence.

Thirdly,

Thirdly, Although I have alſo, *through the riches of Free Grace*, received the holy Spirit, and have learned in ſome meaſure, what it is to pray in the Spirit, and to pray with underſtanding: Alſo to Sing in the Spirit, and and to Sing with Underſtanding; yet I rather chuſe to Sing in the Church thoſe Pſalms, Hymns, and *Spiritual* Songs, which are contained in the holy Scripture, than any of my own inditing; for theſe Reaſons, becauſe,

Firſt, Although I ſhould be aſſiſted by the holy Spirit of God, to indite an Hymn, or a *Spiritual* Song, and Sing it in the Church with Grace in my heart, and ſo make melody to the Lord, and edifie the Church; yet ſome matter thereof may be doubtful to ſome perſons that hear me Sing it; if that matter be Prophetical, or Myſterious, and they underſtand it not; or if there ſhould be any words or ſentences therein expreſſed, which are not ſound words, [*For I pretend not to Sing by the Spirit, otherwiſe than to pray by the Spirit*, to wit, *as the Spirit helpeth mine Infirmities*,] which I may be ſub-

ject

ject to, and so through my Infirmity, may err, or utter some unsound words.

Secondly, When I Sing a Psalm, Hymn, or *Spiritual* Song, which is written in the holy Scripture of Truth, none but an Atheist, or an *Atheistical* Spirit will object against the Matter of it; for those Psalms, Hymns, and *Spiritual* Songs, were given by Inspiration of God, and Revelation of the holy Spirit; and I do only translate them into English Meeter and Measure, out of the Hebrew Text, that the Church may Sing them together, with their Voice making Melody to the Lord, by Singing praises to the Lord with Grace in their hearts.

Thirdly, The Church cannot practise the Lord's Command given by the Apostle to those two Churches, and all other Churches of Saints, though they Sing Hymns, and *Spiritual* Songs, unless they also Sing Psalms; which are by the same holy Spirit that inspired *David* to indite them expounded and interpreted, *The Book of Psalms*; and *The Psalms of* David, *&c.* as hath been proved by those Scriptures aforecited, which the Reader is humbly desired to search.

Lastly,

CHAP. IV.

Laſtly, THE Lord Jeſus Chriſt having finiſhed the work for which he came into this WORLD, being to leave the WORLD, and return to Heaven, whence he came, *Eph.* 4. 9. 10. did at the Requeſt of his Diſciples, *Matth.* 24. 3, 4. foretel them the Signs of his *Second* Coming, and of the End of this WORLD. The Ending Time of this WORLD, and the *Second* Coming of Chriſt, have ſome evident Signs ſet upon them. And God hath cauſed thoſe Signs to be Recorded and Written in the holy Scripture of Truth; *Firſt*, To ſtrengthen the Faith of his People, that they might upon Scripture ground believe that this World *ſhall* have an End, and that the LORD Jeſus Chriſt *will* come *again* from Heaven in Power and great Glory; And *Secondly*, To leave all *Unbelievers* without excuſe.

One Sign of the Ending Time of this World, is the laſt and greateſt Apoſtaſie of Profeſſors, and the *Laodi-*

cean Lukewarmneſs of Miniſters and Members in the Churches of Chriſt.

The *firſt* & great *Apoſtaſie*, which the Apoſtle foretold, *was a departing from the Faith of the Goſpel*, which Chriſt and his Apoſtles had preached, and which the Churches, their Miniſters and Members had imbraced and profeſſed, 1 *Tim.* 4. 1, 3. *Now the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of Devils: Forbidding to marry, and commanding to abſtain from meats, which God hath created to be received with thankſgiving of them which believe and know the truth.* Which *Apoſtaſie* happened in the *fourth* Century, (as *Eccleſiaſtical Hiſtorians tell us*) when the Church at *Rome*, and other Churches, their Biſhops, Presbyters and Members departed from the Faith, and fell away from the ſound Doctrine, pure Worſhip, and true Diſcipline of the Goſpel. And then the *Apocalyptical* Beaſt, *the Pope*, and the great Whore, *Myſtery Babylon the Great*, that Mother of Harlots, and the *falſe* Prophets, *thoſe Roman croaking Frogs* did begin to Riſe, who afterwards greatly

greatly increaſed in the ten *European* Kingdoms. See my Book intituled *Myſtery-Babylon unvailed*, Printed 1679.

But the *laſt* and greateſt *Apoſtaſie* noted in the holy Scripture of Truth, is both in Faith and Manners, by Men of corrupt Minds, and carnal Principles, having the Form of Godlineſs, but denying the Power thereof, 2 *Tim.* 3. 1, 2, 3, 4, 5. *This know alſo, that in the laſt daies perillous times ſhall come. For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to Parents, unthankful, unholy, without natura laffection, Truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good, Traitors, heady, high-minded, lovers of pleaſures more than lovers of God, having a form of godlineſs, but denying the power thereof: from ſuch turn away.* The particle τοῦτο, *v.* 1. *This, likewiſe,* or *beſides,* directs us to look back to the former Epiſtle, *ch.* 4. *v.* 1, 2, 3. before-mentioned, to wit, the Time of the *firſt* Apoſtaſie; *In the latter daies, v.* 1. But here the Apoſtle ſpeaks of the Time of the *Laſt* Apoſtaſie, *v.* 1. *That in the laſt daies,* &c. The great Inquiry now will be, What

Daies the Apoſtle meant here? I anſwer, My *Opinion* hereof is, That by the Laſt Daies here, we are to underſtand thoſe three *Prophetical* Daies and an half of the 1260 Daies that Chriſt's two Witneſſes ſhall propheſie in ſackcloth, *Rev.* 11. 3, 7--12. *And I will give power unto my two Witneſſes, and they ſhall propheſie a thouſand two hundred and threeſcore days clothed in ſackcloth. And when they ſhall have finiſhed their Teſtimony, the Beaſt that aſcendeth out of the bottomleſs Pit, ſhall make War againſt them, and ſhall overcome them, and kill them: And their dead bodies ſhall lie in the ſtreet of the great City, which ſpiritually is called* Sodom *and* Egypt, *where alſo our Lord was crucified. And they of the people and kindreds, and tongues, and nations, ſhall ſee their dead bodies three daies and an half, and ſhall not ſuffer their dead bodies to be put in graves. And they that dwell upon the Earth, ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another, becauſe theſe two Prophets tormented them that dwelt on the Earth. And after three daies and an half, the Spirit of Life from God entred into them:*

And

And they ſtood upon their feet, and great fear fell upon them which ſaw them. Read my Expoſition of the *Eleventh* chapter of the *Revelation*, publiſhed 1679. Theſe Daies of ſlaying the Witneſſes (*are thoſe laſt Daies*) and will be *perillous* Times: For

1. The *Roman* Beaſt will make war againſt the Witneſſes, and overcome them, and kill them, *Rev.* 11. 7.

2. They will be perillous, hard difficult, dangerous, grievous, and troubleſome Times, or Daies, becauſe the Rights, Liberties and Freedoms of the People will be infringed, and taken from them; and ſuch temptations and ſnares will be laid, whereby mens Liberties, Lives and Eſtates ſhall be in great hazard and danger, *Mat.* 24. 21. & *Luk* 21. 22, 26, 27.

3. Theſe laſt Daies will be ſo *full* of amazing Diſtractions, Diſturbances, and Tribulations, that wiſe men ſhall be at their Wits end, not knowing what to do, nor what courſe to take for their own ſafety: And many eminent Profeſſors of Religion will fall off from their former Principles and Practice, and be drawn aſide to follow the

pernicious waies of ungodly men, and so fall in with the sins of those last Daies here mentioned, 2 *Tim.* 3. 1, 2, 3, 4. φίλαυτοι, *Lovers of their own selves.* Self-love is the Root of *Apostasie*, both Political and Ecclesiastical. When men of Name began to love themselves more than their most solemn Oaths, Vows, and Covenants, more than Truth and Righteousness, more than the good Laws of the Nation, and the just Liberties and Rights of the People, then began the last and greatest *Political Apostasie.* And when men of Eminency for Religion, began to love themselves more than the Waies and Worship of God, more than the Churches and Saints of God, more than Jesus Christ the only begotten Son of God, then began the *Ecclesiastical* Apostasie of those last Daies: This is one Sign that Christ gave his Disciples of the Ending Time of this world, *Matth.* 24. 3, 4, 12. *And as he sate upon the Mount of* Olives, *the Disciples came unto him privately, saying, Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world. And Jesus answered and said unto them, Take heed that*

that no man deceive you. *And because iniquity shall abound, the love of many shall wax cold.* φιλάργυροι, Covetous, *Danæus in Loc. saith,* φιλάργυρ & *hic à Paulo dicitur, qui sive aurum, sive argentum, sive agros--sive quaslibet alias opes ardenter expetit & vitiose.* Φιλαργυρία is often rendred *studium pecuniæ*, the desire of money. And *the love of money*, saith the Apostle, 1 *Tim.* 6. 10. *is the root of all evil, which whilst some have coveted after, they have erred from the faith*, &c. How much of the spirit of the world, and of the things of this world is crept into the hearts of many Professors, and Church-Members in these last Daies, who consider not the Testimony of the Apostle against them, 1 *Joh.* 2. 15. *If any man love the world, the love of the Father is not in him.* Covetousnes is Idolatry, *Col.* 3. 5. Another *Character* of those *Apostates* of the *last* Daies is Pride, Ὑπερήφανοι, *Proud*; so are those covetous self-loving Professors, and Church-Members in these evil Daies, witnes the Perriwigs and Petticoats of *London* Professors, and Sermon hearers in this City. *Doth not even Nature it self teach you, that if*

a man have long hair, it is a ſhame unto him, 1 *Cor.* 11.14. Yea it is a ſhame *indeed* for men profeſſing Godlineſs to wear ſuch long Perriwigs of Womens hair, as ſome men do. What an abomination is it unto the Lord, to ſee an *hoary Head* covered with long hair, (that hath been cut off from a *Whores Head*) when he is praying to God, and worſhipping the All-ſeeing God, *Heb.* 4. 13. *All things are naked and opened unto the eyes of him with whom we have to do.* And doth not the holy Scripture teach Women profeſſing godlineſs, when they come to pray and worſhip God, to adorn themſelves in modeſt Apparel, with ſhamefac'dneſs and ſobriety, not with *broidered* hair--or coſtly Aray, 1 *Tim.* 2. 8, 9, 10, 11, 12. & 1 *Pet.* 3. 3, 4, 5, 6. And more eſpecially in daies of Humiliation and Tribulation (*even at ſuch a time as this, which is indeed a perillous time.* Read *Exod.* 33.4, 5, 6, 7. & *Iſa.* 3. 16-24. Another *Character* of thoſe *Apoſtates* of the *laſt* Daies, is *Truce-breakers*, Ασπόνδοι, Covenant-breakers; ſuch as do break their Oaths, Vows, Promiſes, Ingagements. Oh how guilty have ſome Cour-

Courtiers, Counſellors, Souldiers, Mareners, Citizens, Profeſſors, and Church-Members been of thoſe hainous ſins! Read the Army-Remonſtrance 1648. and that Book intituled, *A Looking-glaſs for the ARMY*; in which Book you may find collected the Vows, Promiſes and Covenants, that thoſe Sword-bearing Profeſſors made, and ſeveral of them brake: *To ſay nothing of the Scots and Engliſh Covenants ſo ſolemnly taken in their Pariſh-Churches.* Many Profeſſors have broken God's Covenant, as *Iſrael* did, *Jer.* 31. 23. *Which my Covenant they brake.* Another *Character* of the *Apoſtates* of the *laſt* Daies, is *Falſe-accuſers*, Διάβολοι, *Calumniators*, Devils incarnate; ſuch are thoſe falſe witneſſes, that riſe up againſt men, and do falſly accuſe them, *Pſal.* 35. 11. And when may falſe witneſſes do not agree in their Teſtimony, *which men ſuborned*, at laſt comes other falſe witneſſes, and then the Sentence of Death is given, and afterwards executed. Thus they dealt with the Lord of Life, and put him to death, *Matth.* 26. 59, 60, and with *Stephen*, *Act.* 6. 11, 12, 13. and ſtoned him to death. Another

Character

Character of the *Apoſtates* of the *laſt* Daies, is this, *Lovers of Pleaſures more than Lovers of God.* Who more than rich Profeſſors for fine Clothes, ſumptuous Houſes, delicate Fare, coſtly Furniture, and Court-faſhions, wherein they have exceeded ſince the Burning of the City; beſides other vain Pleaſures wherein they have delighted themſelves more than in the waies of God and Godlineſs? *Amos* 6. 1. *Woe to them that are ſecure in* Zion. Ver. 3. *Ye that put far away the evil day.* V. 4. *That lye upon Beds of Ivory.* V. 5. *That chant to the ſound of the Viol.* V. 6. *That drink Wine in Bowls--But they are not grieved for the Affliction of* Joſeph. The *laſt Character* of theſe *Apoſtates* in the *laſt* Daies, which is a ſign of the Ending-Time of this Evil WORLD, is this, *viz. Having a Form of Godlineſs, but denying the Power thereof.* To have a Form of Godlineſs, is to hold on in Religious duties, and Goſpel-Ordinances, as Praying in their Families, often hearing Sermons, attending daies of publick Faſting and of Thankſgiving; alſo frequent Aſſembling themſelves with the *ſeparated* Congregations of Saints

Saints, and therein partake of all Gospel-Administrations; *such are Sinners in* Zion, *and Hypocrites*, (like them, *Isa.* 33. 14.) *yet* are lovers of themselves, and lovers of Pleasures more than God, Christ, Godliness, and the poor afflicted Children of God: Proud-Professors, Covetous Church-Members, Covenant-breakers, and false-accusers, denying the Power of Godliness: For, though these *Apostates* profess they know God, yet in works they deny him, *Tit.* 1. 16. Read *Isa.* 1. 11, 12, 13, 14, 15. & *Isa.* 6. 2, 3, 4. I am not against the True Form of Godliness, *that is to say*, Church-Fellowship, and Gospel Order, and the Worship of God in Spirit and in Truth, according to the Constitutions of Jesus Christ and his Apostles: But I thus speak and write to open and expound the words of this Prophecy.

Another Sign of the Ending-Time of this world, is *the abounding of Iniquity among the profane persons of the world*, *Mat.* 24. 3, 12. *Tell us what shall be the sign of thy Coming, and of the End of the world*; *And Jesus answered and said unto them--Iniquity shall abound.* The Apostle

Apoſtle alſo tells us, 1 *Joh.* 5. 19. *The whole world lyeth in wickedneſs.* Ungodlineſs was the deſtruction of the Old World, *Gen.* 6. 5, 6, 7. *And God ſaw that the wickedneſs of man was great in the Earth.* V. 5. *And the Lord ſaid, I will deſtroy Man from the face of the Earth.* V. 7. The deſtruction of the Old World was by the Flood, but the deſolation of the world that now is ſhall be by Fire. 2 *Pet.* 3. 6, 7. *The Earth alſo, and the works that are therein ſhall be burnt up.* By Iniquity we are to underſtand thoſe Immoralities, and abominable wickedneſſes that are committed, and practiſed by ungodly men, who declare their ſins as *Sodom*, and boaſt of their abominations. Now Reader, conſider how doth Iniquity abound, *to wit*, Adultery, that hath gotten a Whores forehead, which is not aſhamed of that abomination: *Alſo* profane and falſe-ſwearing, which is an abomination to the Lord, who hateth profane and falſe Oaths: *And* Drunkenneſs, which ſo unmans men, and ſo effeminates them, that they are thereby fit for nothing but ſinfulneſs, wantonneſs, laſciviouſneſs, and all manner of wickedneſs. *Likewiſe* oppreſſion, violence,

lence, robbery, injuſtice, bribery, and all ſorts of unrighteouſneſs. *Laſtly*, Perſecution, Impriſonment, and Baniſhment for Preaching the Lord Jeſus Chriſt, and Practiſing the Ordinances of the Goſpel. Do not theſe Iniquities abound in our daies? I think that the Inhabitants of this Nation do abound in theſe Iniquities, much more than in former Ages.

Another Sign of the Ending-Time of this World, is that great Tribulation, which our bleſſed Saviour ſpake of, *Mat.* 24. 21, 29, 30. This is that hour of Temptation, which Chriſt ſaid ſhall come upon all the world, *Rev.* 3. 10, 11. This day of Tribulation will be a time of trouble, ſuch as never was ſince there was a Nation, even to that ſame time, *Dan.* 12. 1--4. *Shut up the words, and ſeal the Book even to the Time of the End.* The Tribulation of the People of God, will be the War that the *Roman* Beaſt will make againſt Chriſt's two Prophetical Witneſſes, wherein he ſhall overcome them, and kill them, *Rev.* 11. 7. *See my Expoſition of that Chapter and Verſe, Printed* 1679. And the Tribulation of the *Roman* Beaſt,

the

the *great* Whore, and the *false* Prophet will be the *seven* Vials of the last Plagues of God Almighty, which shall be poured forth upon Mystery *Babylon* the great, *Rev.* 16. 17, 18, 19, 20, 21. *And the seventh Angel poured out his Vial into the Air, and there came a great voice out of the Temple of Heaven from the Throne, saying, It is done. And there were voices, and thunders, and lightnings: And there was a great Earthquake, such as was not since men were upon the Earth, so mighty an Earthquake, and so great. And the great City was divided into three parts, and the Cities of the Nations fell, and great* Babylon *came in remembrance before God, to give unto her the Cup of the Wine of the fierceness of his wrath. And every Island fled away, and the Mountains were not found. And there fell upon men a great Hail out of Heaven, every stone about the weight of a talent, and men blaspheмed God because of the Plague of the Hail; for the Plague thereof was exceeding great.* And immediately after the Tribulation of these daies, they shall see the Son of Man coming in the Clouds of Heaven with power and great glory, *Matth.* 24. v. 29, 30.

v. 29,30. Then will Christ take unto him his great Power and Reign; he will create New Heavens, and a New Earth, wherein dwells Righteousness, *Isa.* 65. 17. & 66. 22. 2 *Pet.* 3. 13. & *Rev.* 21. 2--5. *And he that sate upon the Throne said, Behold I make all things New.* Now this New Creation is the WORLD to come.

CHAP. V.

Of Separation.

§ 1.

GOD did *separate* his Antient People the *Jews* from all other People in the World, to be his peculiar People, to worship him according to his Institutions and Commandments, *Levit.* 20. 24,26. And God hath commanded the Believing *Gentiles* to be *separated* from Idolaters, and Unbelievers, or Infidels, and to have no Communion or Fellowship with them in any false Worship, 2 *Cor.* 6. 14--18.

§ 2.

§ 2.

But though Believers may be, and ought to abide ſeparated from the Worſhip and Worſhippers of Idols in their Temples, (*a*) and from the Worſhip of the Unbelieving *Jews* in their Synagogues; (*b*) And alſo from the Worſhip and Worſhippers of the Beaſt, or his Image, (*c*) and from the Aſſemblies of all falſe Worſhippers, and from all falſe Worſhip; yet ſanctified Believers ought not to ſeparate themſelves from the true Churches of God, and of his Saints, that Worſhip him in Spirit and in Truth, and walk in the Faith and Order of the Goſpel, according to the Rule of the written Word of God, ſo far as they have attained.

(*a*) 2 Cor. 6.16,17.
(*b*) Act. 19. 8, 9.
(*c*) Rev. 14. 9, 10. & 20. 4.

§ 3.

The moſt pure Churches of Saints on Earth, are ſubject to mixture; ſome falſe Brethren may creep into a Church of Chriſt unawares, (*d*) and ſome falſe Teachers too, (*e*) Men of corrupt minds, and corrupt manners alſo. (*f*) And there

(*d*) Gal. 2. 4.
(*e*) 2 Tim. 3.1,2,3,4, 5, 8.
(*f*) 2 Cor. 2. 17.

there may be ſome Errours in Doctrine, and ſome Evils in Converſation among them; as there was among ſome of the Churches of Chriſt in *Aſia*, in the Apoſtles time, (*g*) But yet Believers ought not to ſeparate themſelves from thoſe Churches of Saints, whereof they are Members for thoſe *Errours* in Doctrine, or *Evils* in Converſation, until they have *firſt*, faithfully and orderly born their teſtimony againſt them; *ſecondly*, until they have humbly entreated the Church, and the Miniſters thereof, to Reform thoſe things that are amiſs among them; and *thirdly*, until the Church, and the Miniſters thereof, do utterly Refuſe to Reform thoſe *Errours* in Doctrine, and thoſe *Evils* in Converſation among them.

(*g*) Rev. 2. 14, 15, 20, 24.

§ 4.

The Miniſters and Members of the Churches of God ought to imitate Chriſt in this matter, and to follow his ſteps. Our LORD Jeſus Chriſt did ſee many things amiſs in ſome of the Churches in *Aſia*, *viz.* unſound Doctrines, and corrupt Manners; to wit,

the Doctrine and Deeds of the *Nicolaitans, which Christ hated*, &c. But notwithstanding Christ did not presently forsake those Churches, nor did he command any of the Ministers, or Members thereof to separate themselves from them; neither did Christ blame any Believers that were found in their Judgments, and holy in their Conversations for holding Communion with those Churches. But Jesus Christ did, *first*, bear his Testimony against those Errours in Doctrine, and Corruptions in Conversation. *Secondly*, Christ called upon the Church and Angel to Repent, and Reform what was amiss; And *Thirdly*, Christ gave them space to Repent, and waited for their Amendment, before he did forsake them. Read the second and third chapters of the *Revelation*: And therefore I conclude, That none of the Ministers nor Members of any true Church of God ought to separate themselves from the Church; nor ought they to forsake the Assembling of themselves with the Church, nor absent themselves from any part of the true Worship of God, nor turn their

their back of any Goſpel-Ordinance of Chriſt in the Church, becauſe of Offence againſt any Member or Miniſter in the Church: But they ought to bear, and have patience, and to wait upon Chriſt and his Church, until ſuch Offenders be *orderly* proceeded againſt, and thoſe offences be reformed or removed by the Laws of God's Houſe: Or elſe until the *Candleſtick* be removed out of its place, for ſuffering thoſe Errours in Doctrine, or Corruptions in Manners and Converſation; and for adding impenitency unto ſuch impiety & iniquity ſuffered and indulged in the Church by the Miniſters therein, and by the Members thereof, to the diſhonour of God, the ſcandal of the Goſpel, and the great offence and grief of the godly, who have walked orderly, and have not defiled their Garments, but have watched and kept themſelves unſpotted of the world, and uncorrupted with thoſe Evils in the Church; which would not be healed, and therefore ought to be forſaken and ſeparated from, by the faithful Miniſters of Chriſt, and all the holy People of God. Seeing then that the Ending Time of this evil

world will be ſo perillous, and a Day of ſo great Tribulation, I do intreat both unconverted Sinners, and ſanctified Believers, to ſuffer a word of Exhortation. I do therefore exhort unconverted Sinners, upon whom the End of *this* WORLD is coming by Death, or Diſſolution, That you would come to Chriſt, Believe in Jeſus Chriſt, and Repent of your ſins.

Firſt, I exhort you to come to Chriſt; for there is not ſalvation in any other, *Acts* 4. 12. If you will not come to Chriſt whilſt you live, you will *certainly* go to Hell when you dye, *Pſal.* 9. 17.

Some poor ſinner *haply* will ſay, Alas! I am a vile ſinful ſinner; I am unworthy, may I preſume to come unto Chriſt? Yes, Jeſus Chriſt who came into the world to ſave the chiefeſt of ſinners, doth invite all, that will, to come unto him, *Iſa.* 55. 1, 2, 3. & *Rev.* 22. *v.* 17. But if I do come unto Chriſt, will he not refuſe me, and reject me, and caſt me off? No! *Joh.* 6. 37. *Him that cometh unto me, I will in no wiſe caſt out.* Some poor loſt ſinner may haply ſay, Indeed I ſee a great need of Chriſt to juſtifie me, and to ſanctifie me, and

to

to ſave me; but I know not how to come to Chriſt, I cannot come to Chriſt; what ſhall I do? I anſwer, It is true, no man can come to Chriſt, except the Father draw him, *John* 6. 44. but God the Father doth draw ſinners unto Chriſt with his Cords of Love, *Jer.* 31. 3. *Yea, I have loved thee with an everlaſting Love; therefore with loving-kindneſs have I drawn thee.* Though thou canſt not come to Chriſt, yet know, that the Lord Jeſus Chriſt can, and will come to thee, and teach thee to go to him, as he did *Ephraim*, *Hoſ.* 11. 3, 4. The danger is not in thy own *Inability*, that thou canſt not come to Chriſt, accept of Chriſt, and take Chriſt upon Goſpel-terms of Free Grace: but thy ſouls danger lyeth in thy own *unwillingneſs*, Thou wilt not come to Chriſt; this Jeſus Chriſt complained of, *John* 5. 40. *But ye will not come to me, that ye might have life.* Ah! *woe's me, ſaith the poor loſt ſinner*, If I were ſo *deeply* humbled for my ſins; if I had a ſoft, broken, penitent heart; if I could get victory over my corruptions, then I ſhould be willing to come to Chriſt for pardon, and for ſalvation;

but theſe things hinder me, and diſcourageth me from coming to Chriſt; I am aſhamed to come; I am afraid to come; I confeſs I am unwilling to come; yet know, God and Chriſt is willing that thou ſhouldeſt come, *Mat.* 11. 28. And ere long, the Day of God's Power will come upon thee; and then thou wilt be willing, *Pſal.* 110. 3. *Thy People ſhall be willing in the Day of thy Power.*

Secondly, I exhort you to believe in Chriſt. When the *Jaylor* asked *Paul* and *Silas*, and ſaid, *Sirs, What muſt I do to be ſaved?* They ſaid, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, Acts* 16. 30, 31. This is that glad Tydings of the Goſpel, which Chriſt hath commanded and commiſſioned his Miniſters to Preach unto every creature, *Mark* 16. 15, 16. *He that believes ſhall be ſaved, but he that believes not ſhall be damned.* There is an abſolute neceſſity of believing in Jeſus Chriſt unto ſalvation; for *without faith it is impoſſible to pleaſe God, Heb.* 11. 6. Alas! *ſaith a poor ſinner, I cannot Believe, I know not how to Believe; what ſhall I do to Believe? I anſwer,*

Faith

Faith is not of our ſelves, it is not of works, but it is the Gift of God, *Eph.* 2. 8, 9, 10. The Faith of the Operation of God, *Col.* 2. 12. It is the exceeding greatneſs of his mighty power, *Eph.* 1. 19, 20. The ſame Almighty Power of God, that raiſed Jeſus Chriſt from the dead, muſt raiſe the ſoul of a ſinner from the death of ſin, unto the life of Righteouſneſs. The ſoul being dead in treſpaſſes and ſins, muſt be quickened together with Chriſt, and raiſed together with Chriſt, *Eph.* 2. 5, 6.

Thirdly, I exhort you to Repent of your ſins. Repentance is alſo the Gift of God, *Act.* 11. 18. *Then hath God alſo to the Gentiles granted Repentance unto life.* Evangelical Repentance is a godly ſorrow for ſin, or a ſorrowing for ſin after a godly manner, 2 *Cor.* 7. 9, 10. *For godly ſorrow worketh Repentance to ſalvation*, &c. which Goſpel-Repentance conſiſts of confeſſion of ſins to God, contrition, and mourning for ſins before God, and turning from ſins unto God with our whole heart, and with our whole man, in Spirit, Soul and Body.

And I do exhort ſanctified Believers,

to

to prepare themſelves to leave this world, and to enjoy the world to come. *Noah* did prepare himſelf, *all the time he was building the Ark*, by being a juſt and perfect man, and walking with God, *Gen.* 6. 9. for the Ending Time of this world draws near: And the End of our *natural* life is *to us* the End of this World: And that we may be prepared, we ought to dye daily to ſin, to ſelf, and to this *evil* world; And we muſt live to God, live God in Chriſt Jeſus, *Titus* 2. 11, 12, 13, 14. *For the Grace of God that bringeth ſalvation, hath appeared to all men, teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world; looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works.*

THE WORLD to Come.

CHAP. I.

Wherein the General Position is propounded, proved, & explained.

1. *The Position propounded.*

THere is a World to come, wherein will be the New Heavens, a New Earth, and the New *Jeruſalem*; alſo the Kingdom of Chriſt and his Saints; the Reſurrection of the Dead, and the Eternal Judgment; which World to come will begin, when the LORD Jeſus Chriſt ſhall come again from Heaven.

2. *The Position proved.*

The holy Scripture of Truth doth Teſtifie, 1. That there is a WORLD to come; *Matth.* 12. 32.--- *But whoſoever ſpeaketh againſt the holy Spirit, it ſhall not be forgiven him, neither in this World, neither in the World to come.* Eph. 1.20,21.---*Not only in this world, but alſo in that which is to come.* And Heb. 2. 5.---*For unto the Angels hath he not put in ſubjection that WORLD, even that to come.* 2. That then the LORD Jeſus Chriſt will come again from Heaven, *Phil.* 3.20. *For our converſation is in Heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt.* Heb. 9. 28. --- *And to them that look for him ſhall he appear the Second Time,* &c. 1 Theſ. 3. 13.---*At the coming of our LORD Jeſus Chriſt with all his Saints.* 3. That then there will be the New Heavens, and a New Earth, and the New *Jeruſalem*; yea, and all things new, *Iſa.* 65. 17. *I create New Heavens, and a New Earth.* 2 Pet. 3. 13. *We according to his promiſe look for New Heavens, and a New Earth,* &c.

&c. Rev. 21. 1, 2. *And I ſaw a New Heaven, and a New Earth; And I* John *ſaw the holy City, the New* Jeruſalem *coming down from God out of Heaven,* &c. And *Heb.* 12. 22, 23, 24.---*The heavenly* Jeruſalem. 4. That the LORD Jeſus Chriſt and his Saints ſhall have a Kingdom, and ſhall Reign on Earth. *Dan.* 7. 13, 14. & 27. *And there was given to him a Kingdom.* Zech. 14. 9. *And the* LORD *ſhall be King of all the Earth.* Dan. 7. 27. *And the Kingdom, and Dominion, and the greatneſs of the Kingdom under the whole Heaven ſhall be given to the People of the Saints of the moſt High,*&c. Rev. 5. 9, 10. *And thou haſt made us unto our God Kings and Prieſts, and we ſhall Reign on Earth.* Alſo *Rev.* 11. 15. & 20. 4. *And they lived and Reigned with Chriſt a thouſand years.* 5. That then there ſhall be a Reſurrection from the Dead, 1 *Theſ.* 4. 16. *And the dead in Chriſt ſhall riſe firſt.* Rev. 20. 5, 6. *And the Reſt of the dead lived not again until the thouſand years were finiſhed.* 1 Cor. 15. 21, 22, 23--51, 52. *And the dead ſhall be raiſed incorruptible,*&c. 6. That then ſhall be the laſt and Eternal Judgment,

Rom. 14. 10. and 2 *Cor.* 5. 10. *For we must all appear before the Judgment Seat of Christ.* And *Act.* 17. 31. *Rom.* 2. 16. and 2 *Tim.* 4. 1. *Who shall judge the quick and the dead at his appearing, and his Kingdom.* 1 Pet. 4. 5. *Ready to judge the quick and the dead.* Eccles. 12. 14. *God shall bring every work into judgment, with every secret thing,* &c. *Rom.* 2. 16. and *Matth.* 12. 36. called the *Eternal Judgment,* Heb. 6. 2.

So then without all controversie, or any modest contradiction, we have the Testimony of Christ, his Apostles and Prophets recorded in the holy Scripture of Truth, for the full confirmation of our general Position.

3. *The Position explained.*

In explaining our general *Position,* I shall begin with the *first* branch thereof already proved; *viz. That there is a WORLD to come,* wherein will be the New Heavens, and a New Earth, and the New *Jerusalem.* By the World to come, we are to understand, that which the Apostle calls *That inhabitated WORLD,* [*even*] *that to come,* Heb. 2. 5.

2. 5. * The Apoſtle *Peter* tells us, that the old world being overflowed with water, periſhed; & the world that now is, (*even this preſent evil world*) is reſerved unto fire againſt the day of Judgment, *&c.* 2 *Pet.* 3. 6, 7. But there will come another world after the world that now is, called the WORLD to come, in contradiſtinction unto this world, *Eph.* 1. 21. *This* world is diſtinguiſhed from *that* world by Chriſt himſelf, *Luk.* 20. 34, 35, 36, 37. The WORLD to come, will be a New Creation; *then Chriſt will make all things new*, Rev. 21. 5. He will create New Heavens, and a New Earth, and a New *Jeruſalem*, *Iſa.* 65. 17. When St. *John* had ſeen [*in his Viſion*] the New Heaven, and a New Earth, *Rev.* 21. 1, 2. He ſaw the New *Jeruſalem* coming down from God out of Heaven; and *verſ.* 5. *He that ſate upon the Throne ſaid, Behold, I make all things new.* This New-Creation will bear ſome Reſemblance unto the firſt Creation, in reſpect of Matter, Manner, Parts and End thereof.

* Τὴν οἰκουμένην τὴν μέλλουσαν.

The Matter out of which the Lord Jeſus Chriſt will create the WORLD

to come, whereof we treat, is a meer Chaos, *viz.* the Confuſion and Deſolation of this preſent evil world. All things will be in a confuſed and deſolate Condition; towards the End of *this* world will be perilous Times, 2 *Tim.* 3. 1. *In the laſt daies perilous Times ſhall come.* And great Tribulations, ſuch as never was, *Mat.* 24. 21. yea and moſt wicked Abomination; the whole world lying in wickedneſs, 1 *John* 5. 19. and behold then (*even then*) will the Lord Jeſus Chriſt appear, *Matth.* 24. 29, 30. And HE will come, and reſtore all things. For then will be *the Times of the Reſtitution of all things*, Act. 3. 21. and then will Chriſt Reſtore our Judges as at the firſt, *Iſa.* 1. 26, 27. HE will make our Oppreſſors Peace, and our Exactors Righteouſneſs. *Iſa.* 60. 17. *Then the Wolf and the Lamb ſhall feed together,---They ſhall not hurt nor deſtroy in all my holy Mountain, ſaith the Lord*, Iſa. 65. 25.

The Manner of the New-Creation will be in an Inſtant, *as the firſt Creation was*; God ſpake the word, and it was done; *He commanded, and they were created*, Pſal. 148. 5. *God ſaid,*

Let there be Light, and there was Light, Gen. 1. 3. & Isa. 66. 8. *Who hath heard such a thing? Who hath seen such things? Shall the Earth be made to bring forth in one day? (They are created now, and not from the Beginning,* Isa. 48. 6, 7.) *Or shall a Nation be born at once? far as soon as* Zion *travelled, she brought forth her children.* And so will the whole New-Creation; there will be a Restitution of all things, and all things will be *on a sudden* made new, *Rev.* 21. 5.

The Parts of the New-Creation in the World to come, are, *first*, the New-Heavens, and the New-Earth, wherein dwelleth Righteousness, 2 *Pet.* 3. 13. whereby we are to understand, that New-State, and Frame of Government here on Earth, which the Lord Jesus Christ, the King of Kings, and King of Nations, will constitute, and command his Saints to execute in all his Dominions and Kingdoms, under the whole Heaven, *Dan.* 7. 13, 14, 27. & Isa. 9. 6, 7. *Secondly*, The New-*Jerusalem, that heavenly Jerusalem,* Heb. 12. 22, 23, 24. called the General Assembly, and the Church of the first-born, written in Heaven, *&c.* whereby we are

to understand that glorious State of the Church of God on Earth, which will be in that day, when God will glorifie the House of his Glory, *Isa.* 60. 1,2,7, 13, 19, 20. which Christ shall present unto himself a glorious Church, not having spot, or wrinkle, nor any such thing, *Eph.* 5. 27. *but holy and without blemish*; called the Lamb's Wife, *Rev.* 21. 9, 10, 11. *prepared as a Bride adorned for her Husband, v.* 2. In this holy City the heavenly New-*Jerusalem*, shall the pure Worship of God be celebrated, and his Sacred Ordinances shall be administred according to his Divine Institutions; and his Spiritual Gifts shall again be given unto his Saints for the Glory of his holy Name, and for the Conversion of the Nations, that shall be saved, *Isa.* 60. 1,2,3,4,5. The Gentiles shall come to thy Light; ---*The Abundance of the Sea shall be converted unto thee.* And *Rev.* 21. 10, 23, 24. *And the Nations of them which are saved, shall walk in the light of it*, &c. *Thirdly*, The Renewed Creatures, whose earnest Expectation waiteth for the Manifestation of the Sons of God, *Rom.* 8.---23. *And not only*

only they, but our ſelves alſo, which have the firſt fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the Adoption, to wit, the Redemption of our body.

The End of the New-Creation in the World to come, is, *firſt*, To make all things very good, as God did in the firſt Creation, *Gen.* 1. 31. *And God ſaw every thing that he had made, and behold it was very good.* So the Lord Jeſus Chriſt will create all things new, and make every thing very good, in the world to come: Wherein will be the Times of the Reſtitution of all things, which God hath ſpoken by the mouth of all his holy Prophets, ſince the world began, *Act.* 3. 19, 20, 21. *Secondly*, To glorifie himſelf, and to make his Church glorious, *Iſa.* 28. 5. & 62. 3. *In that Day ſhall the LORD of Hoſts be for a Crown of Glory, and for a Diadem of Beauty unto the Reſidue of his People. Thou ſhalt alſo be a Crown of Glory in the hand of the LORD, and a Royal Diadem in the hand of thy God.* Iſa. 60. 1, 2, 3, 7, 9, 13, 19, 22. *I the LORD will haſten it in his Time.*

The *ſecond* Branch of our general Poſition

Poſition, which hath alſo been proved, is this, *That the LORD Jeſus Chriſt ſhall appear the Second Time*; which is now to be explained. The *Second* Coming of Chriſt from Heaven, is often aſſerted by the Prophets and Apoſtles, and confirmed by the Teſtimony of Chriſt himſelf. *Rev.* 22. 7. *I come quickly*, ver. 12. *Behold I come quickly.* And *ver.* 26. *Surely I come quickly, Amen, Even ſo, Come LORD Jeſus.* Zech. 14. 5. *And the Lord my God ſhall come, and all the Saints with thee.* Alſo 1 *Theſ.* 3. 13.---*At the coming of our LORD Jeſus Chriſt, with all his Saints.* Theſe Scriptures, and thoſe alſo before mentioned for proof of this Branch of our Poſition, *viz. Phil.* 3. 20. & *Heb.* 9. 28. do teſtifie; *That our LORD Jeſus Chriſt will certainly, ſuddenly, and viſibly appear the Second Time, and come from Heaven upon the Earth in his own Perſon.* This *Job* believed, and therefore did he ſpeak, *Job* 19. 25. *For I know that my Redeemer Liveth: And he ſhall ſtand* [אחרון] *in the laſt of Time or Day upon the Earth.* Read *ver.* 26, 27. *Heb.* 10. 37. *Yet a little while and HE that ſhall*

ſhall come, will come, and will not tarry. Act. 1. 11. *This ſelf ſame Jeſus, which is taken up from you into Heaven, ſhall ſo come in like manner, as ye have ſeen him go into Heaven.* As Chriſt aſcended into Heaven in his own Perſon; ſo he ſhall likewiſe deſcend from Heaven in his own Perſon, *Matth.* 24. 27. *As the Lightning cometh out of the Eaſt, and ſhineth unto the Weſt, ſo ſhall alſo the Coming of the SON of Man be,* ſo viſible, *Rev.* 1. 7. *Behold he cometh with Clouds, and every Eye ſhall ſee him.* And 1 *Theſ.* 4. 13, 14, —18. *The LORD himſelf ſhall deſcend from Heaven,* &c. *To them that look for him, he ſhall appear the Second Time without ſin unto Salvation.*

Now the principal things to be explained in this Branch or part of our *general* Poſition, are three, *viz.* 1. The Manner; 2. The Time; 3. The End of Chriſt's Coming.

Firſt, Touching the Manner of Chriſt's Second Perſonal Coming from Heaven, it is teſtified, *Matth.* 16. 27. That *the SON of Man ſhall come in the Glory of his Father.* The Glory of the Father is the higheſt and moſt heavenly Glory,

Glory, called the Excellent Glory, 2 *Pet.* 1. 16, 17, 18.---*When we made known unto you the Power and Coming of our* LORD *Jesus Christ*---*For he received from God the Father, honour and glory*---*from the Excellent Glory*; which was but a glimpse of that Excellent Glory of the Father, which Christ shall come in, Attended with all his holy Angels, and glorified Saints from Heaven, and met in the Air by all the changed Saints then living on Earth. *Jude v.* 14. *Behold, the* LORD *cometh with Ten Thousand of his Saints; and ten thousand times ten thousand, and thousands of thousands of Angels, saying with a loud voice, Worthy is the Lamb (that was slain) to receive power, and honour, and glory,* Rev. 5. 11, 12. and 2 Thes. 1. 7--10. *When the* LORD *Jesus Christ shall be Revealed from Heaven with his mighty Angels. At the Coming of our Lord Jesus Christ with all his Saints,* 1 Thes. 3. 16. & 1 Thes. 4. 17, 18. *Then we which are alive and remain* (unto the Coming of the Lord, *ver.* 5.) *shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we ever be with the Lord.*

Lord. Read *Luk.*21.17. *Mark* 13.16. & *Matth.* 24. 30.

Secondly, Touching the Time of Chriſt's *Second* Perſonal Coming from Heaven. Though of that Day, and that Hour (*when Chriſt ſhall come*) knoweth no man, no not the Angels of Heaven, nor the Son of Man, but the Father only, *Mark* 13. 26, 32. Yet there are ſome ſigns of Chriſt's Second Coming recorded in the Scripture of Truth, whereby we may know, that it is near, even at the door. The Diſciples of Chriſt asked him, What ſhall be the ſign of his Coming? *Matth.* 24. 3. to whom Chriſt gave this for a ſign; *ver.* 37, 38, 39. *But as the Daies of* Noe *were, ſo ſhall alſo the Coming of the Son of Man be.* And *Luk.*17.28,29,30. *Likewiſe alſo as it was in the Daies of* Lot, *even thus ſhall it be in the Day, when the Son of Man is revealed.*

It will be ſo with the Men of this World, as it was with the Men of the Old World, which God deſtroyed with Water. Then the wicked ones of that Generation, were very ungodly, *Gen.* 6. 5. *And God ſaw that the wickedneſs of man was great in the Earth,* &c. And

Chriſt

Christ told his Disciples, *Matth.*24.12. *That Iniquity shall abound*, a little before his *Second* Coming, *vers.* 30. And it will be so with the Men and Women of these Cities, as it was with those Citizens of *Sodom* and *Gomorrah*, whose Cities were burned.

Another sign of Christ's *Second* Coming, is a great Apostasie both in the Doctrine and Worship of the Gospel. This sign of Christ's Second Coming, the Apostle *Paul* foretold, 2 *Thes.* 2. 1, 2, 3. *Now we beseech you Brethren, by the Coming of our LORD Jesus Christ,---Let not man deceive you; for that DAY shall not come, except there come a falling away first:* An Apostasie *first* from the Doctrine of the Gospel, *especially*, Faith and Love, 1 *Tim.* 4. 1, 2, 3. *Now the Spirit speaketh expresly, that in the latter daies some shall depart from the Faith*, &c. And Christ saith, *Matth.* 24. 3, 12. *The Love of many shall wax cold* before his *Second* Coming from Heaven, *vers.* 30. Some Teachers make the Law of the Ten Commandments a Doctrine of Faith in Christ, affirming that those ten words are a Covenant of Grace. Other

Preachers

Preachers make the Goſpel of the Grace of God a Doctrine and Covenant of works, teaching Juſtification by works, and Salvation by works, holding Free-will, and falling away. And many there are, of whom the Apoſtle *Peter* propheſied, 2 *Pet.* 2. 1, 2. *Falſe Teachers, who privily ſhall bring in damnable Hereſies, even denying the Lord that bought them,* &c. And 2 *Pet.* 3. 3, 4. *That there ſhall come in the laſt Daies, Scoffers, walking after their own luſts, and ſaying, Where is the Promiſe of his Coming,* &c? Inſomuch that our Saviour ſaid, *Luke* 18. 8. *When the Son of Man cometh, ſhall he find Faith on Earth?* And many Profeſſors will fall from their firſt Love, as the *Epheſians* did, *Rev.* 2. 4. The Faith and Love of the Primitive Saints in the Churches of Chriſt continued and increaſed, 2 *Theſ.* 1. 1, 2, 3. *Your Faith groweth exceedingly, and the Love of every one of you all towards each other aboundeth:* But in theſe laſt Daies many depart from the Faith, and many cool in their Spiritual Affections to Chriſt; there are great decaies of Grace, and many flouriſhing Profeſſors experience great withering

thering, fading, and decaying in their ſpiritual gifts and graces; their backſlidings are increaſed.

As the Apoſtaſie in Doctrine, ſo in Worſhip, is a ſign of the Laſt Daies, and of the Second Coming of Chriſt: The Apoſtle *Paul* foretold thereof, 1 *Theſ.* 2. 3, 4. & 2 *Tim.* 3. 1, 5. *This know alſo, that in the Laſt Daies---Men ſhall be Lovers of their own ſelves*, &c. *more than Lovers of God, having a form of Godlineſs, but denying the power thereof.* In thoſe laſt Daies, even a little before the Second Coming of Chriſt, the *Laodicean* Churches will be lukewarm, neither cold nor hot; formal, not fervent in ſpirit ſerving the Lord, *Rev.* 3. 15, 16. And then the National Churches will be Papal, Superſtitious, and Will-worſhippers. *Col.* 2. 16, 18---22, 23. *Which things have indeed a ſhew of Wiſdom in Will-worſhip*, &c. Then *Myſtery Babylon* will ſay, *I ſit a Queen*, &c. Revel. 18. 7, 8. *Therefore ſhall her Plagues come in one day, to wit*, the ſeven Vials of the *laſt* Plagues, for in them is filled up the wrath of God, *Rev.* 15. 1, 7. And then our Lord Jeſus Chriſt will come in power and great

great glory, and ſhall utterly deſtroy Antichriſt, 2 *Theſ.* 2. 8. *Whom the Lord ſhall---deſtroy with the brightneſs of his Coming.*

When thoſe Virgin-Profeſſors, who have highly pretended to be upon their watch waiting for the Coming of the Bridegroom *Chriſt Jeſus*, ſhall grow ſecure, careleſs, invigilant, and all ſlumber and ſleep; it is a *Sign* that the *Second* Coming of Chriſt is near. *Matth.* 25. 5,6. *While the Bridegroom* (Jeſus Chriſt) *tarried, they all ſlumbred and ſlept: And at midnight there was a Cry made, Behold the Bridegrom cometh.* And *ver.* 10 *--The Bridegroom came,* called the Son of Man, *ver.* 13. *See my expoſition upon the Parable of the ten Virgins; printed Anno* 1667. *David* propheſied Pſal. 145. 10. 11. 12. 13. that the latter DAY Saints ſhall bleſs the LORD, Saying, *They ſhall ſpeak of the Glory of thy Kingdom, and talk of thy Power, To make known to the Sons of Men--the glorious Majeſty of his Kingdom* But when the wiſe Virgins begin to be *Sinfully* ſilent, and dare not bear their Teſtimony boldly and publickly for Chriſt againſt Antichriſt; when they ceaſe to teach, and

preach the Doctrine of Chriſts *Second* Coming, and of the glorious Majeſty of his *Davidical* Kingdom: then they begin to grow carnal, worldly, careleſs, and ſecure, formal and lukewarm. But there will then come a Midnight Diſpenſation that will awaken all *virgin* Profeſſors, and then Chriſt will come.

Another Sign of Chriſt's Second Coming from Heaven is that great *Tribulation*, which our Saviour foretold his Diſciples would be *immediately* before his Second Coming, and Appearance, *Matth.* 24. 21, 29, 30. *For then ſhall be great Tribulation---And immediately after the Tribulation of thoſe days---they ſhall ſee the Son of Man Coming in the Clouds of Heaven*, &c. This great Tribulation will cauſe Diſtreſs of Nations with great perplexities, *Mens hearts failing them for fear, and for looking after thoſe things which are coming upon the Earth*, Luk. 21. 25, 26, 27. Read *Dan.* 12. 1, 2, 3, 4, 8, 9, 13, *&c.* This great Tribulation will be ſuch as never was ſince the world began, *Mat.* 24. 21. *WOE, WOE, WOE, to the Inhabitants of the Earth*, Rev. 8. 13. *and of the Sea*, Rev, 12. 12. And the People

People of God (*especially his two Prophetical Witnesses*, to wit, *the separated Churches, and their faithful Ministers*) shall not be exempted from the Tribulation of those Daies; for they shall suffer Persecution, 2 *Tim.* 3.1,12. *This know also, that in the Last daies perillous Times shall come. Yea and all that will live godly in Christ Jesus, shall suffer Persecution.* And when the two Prophetical Witnesses of Christ shall have finished their Testimony (that is to say, have Preached the Gospel of the Kingdom of Christ, King of Nations, *Jer.* 7.10. and *Matth.* 24. 14.) *The Beast that ascendeth out of the bottomless Pit, shall make War against them, and shall overcome them, and kill them*, *Rev.* 11. 7. See my Exposition of the 11th chapter of the *Revelation*, where I have proved, That before the *Second WOE* be past, *Rev.* 11. 14. The Papal-Beast shall ascend, *that is*, Rise and Reign; and He shall overcome, *that is*, the Papists will prevail against the Protestants, and will kill the Two Witnesses, *that is*, they will persecute the separated Churches of Saints, and their Ministers; scatter their Assemblies, disperse their Con-

gregations, break their Meeting-places, impriſon ſome, baniſh others, and condemn ſome to Death, and will burn them, kill and ſlay them. And the Second *WOE* being paſt, *the Third WOE will come quickly, Rev.* 11. 14. *to wit,* the Seven Vials of the Laſt Plagues of God Almighty ſhall then be poured out upon the Papal-Antichriſtian Beaſt, the great Whore, and the falſe Prophet, whoſe Name is *Myſtery-Babylon, Rev.* 17. 5. See my Book intituled *Myſtical-Babylon unvailed.*

Thirdly, Touching the Ends of Chriſt's Second Coming, *to wit,* what Chriſt will do, when he comes again from Heaven. *Firſt*, When Chriſt cometh from Heaven with his holy Angels, HE will ſend them to gather together his Elect from one end of Heaven to the other, *Matth.* 24. 30, 31. Then ſhall the diſperſed of *Judah* be gathered, and the Out-caſts of *Iſrael* with them, as was foretold, *Iſa.* 11. 12, 16. *And HE ſhall ſet up an Enſign for the Nations, and ſhall aſſemble the Out-caſts of* Iſrael, *and gather together the diſperſed of* Judah *from the four Corners of the Earth.* In that DAY God will

will pour upon the Houſe of *David*, and upon the Inhabitants of *Jeruſalem*, the Spirit of Grace, and Supplication; and they ſhall look upon Chriſt whom they have pierced, and they ſhall mourn for him, *Zech.* 12. 10. and *Rev.* 1. 7. *Behold he cometh with Clouds, and every Eye ſhall ſee him; and they alſo that pierced him.* Then ſhall come to paſs that wonderful work of the *Jews* Converſion propheſied, *Iſa.* 66. 6, 8. *Who hath heard ſuch a thing? Who hath ſeen ſuch things? Shall the Earth be made to bring forth in one day? Shall a Nation be born at once?* And ſo all *Iſrael* ſhall be ſaved (*as it is written*) The Redeemer ſhall come to *Zion*, *Iſa.* 59. 20. And ſhall turn away ungodlineſs from *Jacob*, *Rom.* 11. 26, 27. *For this is my Covenant unto them, when I ſhall take away their ſins.* And all the Tribes of *Judah* and *Iſrael* being gathered, they ſhall all be Reunited into one Nation; which the Prophet *Ezekiel* ſhewed them by the parable of *two ſticks* made *one ſtick* in his hand, *Ezek.* 37. 15–22. *And I will make them one Nation; And one King ſhall be King to them*, Verſ. 24. *And they ſhall have*

one Shepherd. Verſ. 27. *My Tabernacle alſo ſhall be with them: Yea, I will be their God, and they ſhall be my People.* Verſ. 28. *My Sanctuary ſhall be in the midſt of them for evermore.* Then ſhall alſo the fulneſs of the Gentiles be converted unto them, *Iſa.* 6. 1, 2, 3, 5. *And the Gentiles ſhall come to thy Light, and the Abundance of the Sea ſhall be converted unto thee.* Rom. 11. 25. *Until the fulneſs of the Gentiles be come in. And the Nations of them which are ſaved, ſhall walk in the Light of it; and the Kings of the Earth do bring their glory and honour into it,* Rev. 21. 24. This will be a glorious day, and a glorious work; and then will the LORD be for a *Crown* of Glory, and for a *Diadem* of beauty unto the *Reſidue* of his People, *Iſa.* 28. 5, 6. Then ſhall they be alſo a *Crown* of Glory in the hand of the LORD, and a *Royal Diadem* in the hand of their God, *Iſa.* 62. 3. And this is One End of our Saviour's Second Coming from Heaven, *Iſa.* 49. 6. To gather his People together unto himſelf. *Pſal.* 50. 5. *Gather my Saints together unto me,* Matth. 24. 27, 28.

Secondly, Another End of Chriſt's Coming from Heaven, and another Work

Work that he will do, when he comes again, is this, *viz.* He will put down all Rule, all Authority, and all Power, that are his Enemies, who would not have him to Reign, *Luk.* 19. 27. *For he muſt Reign until he hath put all his Enemies under his feet*, 1 Cor. 15. 24, 25. as was propheſied, *Pſa.* 110. 1. and *Luk.* 20. 42, 43. The *External* Enemies of Chriſt are *principally* three.

Firſt, *Ezekiel's Gog* and *Magog*, who are propheſied of, *Ezek.* 38. & 39. chapters. *Thus ſaith the Lord, I am againſt thee, O Gog; c.* 38. *v.* 2, 3, 8, 11, 16. *And thou ſhalt come up againſt my People* Iſrael: *It ſhall be in the latter daies.* And *verſ.* 23. *Thus will I magnifie my ſelf, and ſanctifie my ſelf*, &c. chap. 39. 1, 8--13, 21, 25, 29.

Secondly, Myſtery *Babylon*, and the Kings of the Earth, who have given their Power and Strength unto the Beaſt, *Rev.* 19. 19, 20, 21.

Thirdly, *John's Myſtical Gog* and *Magog*, and all their multitude, *Rev.* 20. 8, 9. *Who will compaſs the Camp of the Saints about, and the Beloved City: And fire will come down from God out of Heaven, and devour them.*

Thirdly, Another End of Chriſt's Coming from Heaven, and another Work that he will do when he comes again, is this, *viz.* He will ſet up his *Davidical* Kingdom on Earth, *Dan.* 2. 44. *And in the daies of thoſe Kings, ſhall the God of Heaven ſet up a Kingdom that ſhall never be deſtroyed*, Luk. 1. 31, 32, 33. *And the Lord ſhall give unto him, the Throne of his Father* David. And *Iſa.* 9. 6, 7.

The next particular in our general Poſition is touching the Kingdom of Chriſt, and his Saints. The holy Scriptures of Truth do in *ſeveral* places *plainly* affirm, That the Kingdoms of this World ſhall become the Kingdom of Chriſt, and his Saints, *Dan.* 7. 13, 14, 27. *Verſ.* 14. *And there was given him Dominion, Glory, and a Kingdom—His Dominion is an everlaſting Dominion, which ſhall not paſs away. And his Kingdom that*, which ſhall not be deſtroyed. *Verſ.* 27. *And the Kingdom and Dominion, and the greatneſs of the Kingdom, under the whole Heaven ſhall be given to the People* (even to) *the Saints of the moſt High.* And *Rev.* 11. 15— *The Kingdoms of this World are become*

the

the Kingdom of our LORD, *and of his Chriſt*, &c. By the Kingdoms of this World, we may underſtand *univerſally*, All the Kingdoms in the whole world; *for Chriſt ſhall be King of all the Earth*, Zech. 14. 9. *In that Day ſhall there be one Lord, and his Name one: Particularly*, the Kingdom of *David, to wit, Judah* and *Iſrael*, Luk. 1. 31, 32, 33. *And the* LORD *God ſhall give unto him the Throne of his Father* David: *And of his Kingdom there ſhall be no end*. Iſa. 9. 6, 7. Micah 4. 8. *And thou O Tower of the Flock, the ſtrong hold of the Daughter of* Zion, *unto thee ſhall it come*; *Even the firſt Dominion, the Kingdom ſhall come to the Daughter of* Jeruſalem. And *verſ.* 7. All thoſe Propheſies ſhall be fulfilled, *Dan.* 2. 37—43, 44. When the Stone hath broken all thoſe Kingdoms in pieces, *verſ.* 34, 35, 45. (*which Stone is Chriſt*, Luk. 20, 17, 18. *and his* Jeruſalem, *Zech.* 12. 3. compared with *Matth.* 21. 44. and *Jerem.* 51. 19—24. *And with thee will I deſtroy Kingdoms.*) Then that Stone will become a great Mountain, and fill the whole Earth, *Dan.* 2. 35. *that is to ſay*, Chriſt will be King of all

all the Earth, *Zech.* 14. 9. And th Kingdom of Chriſt will be enlarged;

1. By the extraordinary Converſion of Sinners, both Jews and Gentiles, *Iſa.* 60. 3, 5, 8, 10—15. and *Rom.* 11. 25, 26, 27.

2. By the pouring out of the Spirit upon all Fleſh, *Joel* 2. 28. *Iſa.* 44. 3, 4, 5. whereby *the Earth ſhall be filled with the knowledge of the Lord, as the Waters cover the Sea, Joel* 2. 29. and *Hab.* 2. 14. Then the Nations ſhall know, *That the LORD Jeſus Chriſt is King of Nations,* Jer. 10. 7. *The King of Kings, and the only Potentate,* 1 Tim. 6. 15. *And HE ſhall put down all Rule, and all Authority and Power,* 1 Cor. 15. 24, 25. *For he muſt Reign till he hath put all Enemies under his feet.* And the Saints ſhall know, *That the Kingdom of Chriſt is not of this World,* Joh. 18. 36. *that is to ſay,* Chriſt's Kingdom is not of a *worldly* Conſtitution, but it is a ſpiritual and *Heavenly* Kingdom, 2 *Tim.* 4. 18. and called the Kingdom of Heaven, *Mat.* 25. 1, 2. though it will be a *glorious* Kingdom, *Pſal.* 145. 10, 11, 12, 13. yet it is not *that* Kingdom of Glory, where

where Jeſus Chriſt, his holy *Angels*, and the *Spirits* of Juſt men made perfect now are; for there are no fooliſh Virgins in that Kingdom of Heaven. See more of this matter in my Expoſition of the Parable of the Kingdom of Heaven *Printed anno Dom.* 1674. And alſo in the third Part of my *Apocalyptical* Myſteries *Printed Anno* 1667. likewiſe in my Expoſition of the 11th *Chapter* of the *Revelation*, *Printed Anno* 1679. This Kingdom of our LORD Jeſus Chriſt, will begin in the Daies of theſe Kings, *Dan.* 2. 44. *that is to ſay*, the ten Kings of the *fourth* Kingdom the *Roman* Monarchy. Then the Dominion ſhall be given unto the Saints, *Dan.* 7. 27. *And the Saints of the moſt High ſhall take the Kingdom, and poſſeſs the Kingdom for ever and ever*, *Dan.* 7. 18. 22. And they ſhall Reign on Earth, *Rev.* 5. 9, 10. Then the Saints ſhall be rarely qualified and ſpirited for Government; for *They ſhall be all Righteous*, *Iſa.* 60. 1, 2, 3, 20, 21. *They ſhall do no iniquity*, *Zeph.* 3. 13. And *They ſhall be without fault before the Throne of God*, *Rev.* 14. 5. They ſhall be *endued* with

with courage, *clad* with Zeal, and *girded* with ſtrength to bind Kings in *Chains*, and Nobles in *fetters* of Iron, and execute upon them the Judgment written, (*Luk*, 19. 27.) *This Honour have all his Saints*, *Pſal.* 149. 1, 2, 6, 7, 8, 9. and *Zech.* 12. 5, 6, 7, 8, 9. and *Iſa* 60. 12. *For the Nation and Kingdom that will not ſerve thee, ſhall periſh; yea thoſe Nations ſhall be utterly waſted.* And when the Kingdom of our LORD Jeſus Chriſt is eſtabliſhed on Earth, and all the Kingdoms of this world are become his; the thouſand years of the Reign of Chriſt and his Saints being ended, (*Rev.* 20. 4, 5, 6, 7.) then Chriſt will Raiſe the Dead, and he will judge the Quick and the Dead; which being done, HE will deliver up the Kingdom to God, even the Father; *that God may be all in all*, 1 *Cor.* 15. 24—28.

The next particular in our *general* Poſition *to be explained*, is the Reſurrection of the Body, at the *Second* Coming of Jeſus Chriſt: compare 1 *Cor.* 15. 20, 22, 23. with 1 *Theſ.* 4. 16. *The Lord himſelf ſhall deſcend from Heaven—And the Dead in Chriſt ſhall*

Riſe

Riſe firſt. The Dead Bodies of the Saints ſhall then be Raiſed from the Dead, that ſhall yet remain in their Graves: They that ſleep in Jeſus will God raiſe up; them will Jeſus Chriſt awaken with the Trump of God, 1 *Theſ.* 4. 14. The *Reſurrection* of the Dead hath this *Order*, and is deſcribed by the Apoſtle in this *manner*, to wit, *Chriſt firſt*, 1 Cor. 15. 22, 23, 24. *afterwards they that are Chriſt's at his Coming.* But the reſt of the Dead lived not again until the thouſand years were finiſhed, *Rev.* 20. 5, 6. *This is the firſt Reſurrection. Bleſſed and holy is he that hath part in the firſt Reſurrection.* They ſhall Reign with Chriſt a thouſand years, *and that on Earth, Rev.* 5. 9, 10. Theſe Kings and Prieſts are the Children of the Reſurrection, *Luk.* 20. 35, 36. *being the Children of God.* Whoſe vile Bodies ſhall be changed and faſhioned like unto Chriſt's glorious Body. The Saints raiſed Bodies will be perfect, no defect, no deformity, but ſpiritual, and glorious, 1 *Cor.* 15. 42, 43, 44. *So is the Reſurrection of the Dead; It is ſown a natural Body, it is raiſed a ſpiritual Body. It is ſown in diſhonour,*

dishonour, it is raised in glory. After the Saints deceased are raised, and have lived and reigned with Christ a thousand years, shall be the general Resurrection, *Rev.* 20. 12, 13. *And I saw the Dead small and great stand before God.*

The last particular in our *general* Position, *to be explained*, is the *Eternal* Judgment. So it is called, *Heb.* 6. 2. There are several dayes of Judgment, as *that* of the Old World, and *that* of *Sodom* and *Gomorrah*, &c. but the *Eternal* Judgment is *that* last Sentence which our LORD Jesus Christ shall pronounce upon, and unto the Righteous, and the Wicked, *Matth.* 25. 34. and 41. *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.* And *vers.* 41. *Depart from me ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.* And *ver.* 46. *These shall go away into everlasting punishment; but the Righteous into eternal Life*, which is the *Execution* of God's *Eternal* Judgment.

CHAP.

CHAP. II.

OUR *general* Poſition being proved and explained, it ought to be improved and fitly applied to the Inhabitants of *this World*, and more *eſpecially* unto the Men and Women of *this Generation*, whether they be *unconverted* Sinners, or *ſanctified* Believers. The unconverted Sinners of *this* World, and of *this* Generation, are *either* Sinners in *Zion*, Iſa. 33. 14. *that is to ſay*, ſinful Profeſſors, who ſeem to be Religious (*whoſe Religion will prove in vain*, *Jam.* 1. 26.) and who have a form of godlineſs, but *deny the power thereof*, 2 *Tim.* 3. 1–5. Thoſe are fooliſh Virgins, that having gotten their Lamps lighted, wait (*a while*) for the Coming of the Bridegroom; but *while* the Bridegroom tarries, they ſlumber and ſleep till their *Lamp-light* go out, *Matth.* 25. 1–13. See my *Expoſition* on that Parable Printed *Anno* 1674. Or *elſe*, thoſe that that are *ſinfully* prophane, which make no Profeſſion of Godlineſs, called ungodly Sinners of *Jude*,

Jude v. 15. unrighteous, 1 *Cor.* 6. 9. and wicked perſons, *Pſal.* 9. 17. *O ye unconverted Profeſſors!* Conſider, I beſeech you, there is a world to come, and Chriſt will come, and then every one ſhall give account of himſelf to God, *Rom.* 14. 10, 11. What account will you give to God for your formality, lukewarmneſs, hypocriſie, and unprofitableneſs under the Means of Grace, you ſinful Profeſſors, that have refuſed the offer of Chriſt, and deſpiſed the goodneſs of God, which ſhould lead you to Repentance; you that have ſinned againſt Goſpel-light, and knowledge, quenched the Spirit, reſiſted the Spirit, and grieved the holy Spirit, it will be more tolerable for *Tyre* and *Zidon*, than for you in the Day of Judgment, except you repent, and believe in Chriſt. And you *unconverted* ungodly wicked ſinners, what account will you give to Chriſt *in the World to come*, for all your unrighteouſneſs, and all the wickedneſs that you have done, and ſtill do *in this World.* Read *Jude verſe* 15. It will be more tolerable for *Sodom* and *Gomorrah*, in the Day of Judgment, than for you, *Jude verſe* 7.

which

which Cities are ſet forth for an Example, *ſuffering the vengeance of eternal fire.*

O ye *unconverted* Sinners, both Profeſſors and Prophane! will you now accept of, and receive a word in *ſeaſon* of *ſpiritual* Counſel? then I will inſtruct you how you that are *miſerable* may become *happy*; and you that are in a *damnable* ſtate, may get into the ſtate of ſalvation, before Chriſt come from Heaven to judge the quick and the dead, and before you dye: That you may obtain *eternal* Life, and Glory; my counſel to you is, *as followeth.*

1. Conſider, you are *dead* in ſins and treſpaſſes, and you are without Chriſt, *Epheſ.* 2. 1. 5, 12. you have no ſaving ſanctifying Grace; you are not holy; and if you dye in this your ſinful ſtate and condition, you will be damned to eternity, *Pſal.* 9. 17. *The wicked ſhall be turned into Hell.*

2. Conſider your *need* of Jeſus Chriſt: There is not ſalvation in any other, *Act.* 4. 12. no Chriſt, no Salvation: He is that One thing neceſſary; without him you can do nothing, *Joh.* 15. 5. to pleaſe God, or to glorifie

God, *Heb.* 11. 6. Without Faith in Chriſt, it is impoſſible to pleaſe God: Without being and abiding in Chriſt, you cannot bring forth fruit, nor do any thing, whereby God is glorified, *Joh.* 15. 5—8. You ſtand in need of Chriſt to juſtifie you, to ſanctifie you, and to ſave you from Sin, and from Hell.

3. Conſider, God offers Jeſus Chriſt to poor, loſt, miſerable ſinners, *Rev.* 3. 17, 18. yea to the chief of ſinners, 1 *Tim.* 1. 12—15. upon Goſpel-terms of Free Grace, *Iſa.* 55. 1—7. without exception of perſon, and without reſpect of price, *Revel.* 22. 17. *The Spirit and the Bride ſaith come, and let him that heareth ſay come, and let him that is athirſt come, and whoſoever will, let him take the water of life freely*; that is to ſay, Any one, every one that is *willing* may come to Chriſt, and receive Chriſt, and have Chriſt *freely*; for HE is the free Gift of God to Sinners, who are without Chriſt in the World, *Joh.* 3. 16. Be but *willing* to take Chriſt, and the work is done. Chriſt complained of them that would not come to him, that they might have life, *Joh.* 5. 39, 40. When

When you have *ſeriouſly* conſidered thoſe three particulars, then I *counſel* you poor, loſt, periſhing Sinners, *firſt*, ſuffer the LORD Jeſus Chriſt to *come* by his Spirit and Word into your hearts, and ſet up the *Kingdom* of his Grace in your ſouls; that where *Sin* hath abounded, *Grace* may much more abound; and where *Sin* hath Reigned unto Death, there *Grace* might Reign through Righteouſneſs unto *eternal* Life by Jeſus Chriſt our LORD, *Rom.* 5.20,21. Do not reſiſt the Holy Spirit, as they did, *Zech.* 7.7, 8,9,11,12,13. and their Children after them, *Act.* 7.51.

Secondly, Open your hearts to Chriſt, when he knocks at the Door of your Souls, and calls you to come to him, to receive him, and let him come into your hearts, and dwell in your hearts by his holy Spirit, and ſanctifying Grace, *Rev.* 3.20. *Behold I ſtand at the Door and knock, if any man hear my voice, and will open the Door,* καὶ ἀνοίξῃ τῳ θύραν, *I will come in to him, and will ſup with him, and he with me.* If the Sinner be *willing* to open the door of his heart, Chriſt will come in by his holy Spirit, and HE

will communicate of his Grace to his Soul.

Thirdly, Let the LORD Jesus Christ have the *Throne*, and be exalted above *ALL* in your Souls, *Isa.* 2. 17. *And the LORD alone shall be exalted in that Day.* Let your *own Imaginations* be cast down, and every *high thing* that exalteth it *Self* against the knowledge of God, that every *Thought* may be brought into *Captivity* to the Obedience of Christ. Be *willing* to resign your whole Man, *Spirit*, *Soul* and *Body*, unto the Government of Christ, as LORD and King, to Reign and Rule, Guide and Govern you by his holy Spirit, and Written Word.

Not that you can do *those things* of your selves; I have told you, without Christ you can do nothing, *Joh.* 15.5. But it is your duty to do them, and it is the Free Grace of God, to work in you to will and to do, according to his good pleasure, *Phil.* 2.12,13. that he so working in you, you may work out your own salvation with fear and trembling.

I would through the Divine Assistance

ſtance of the Spirit and Grace of God, make ſome Application of this our *general* Poſition unto the Churches of Saints, for their edification.

Firſt, I moſt humbly beſeech all the Churches of Saints, to receive this Doctrine of Chriſt's Second *Perſonal* Coming from Heaven, And to believe,

1. That when HE comes, *he will glorifie the Houſe of his Glory*, *Iſa.* 60. 1, 2, 7. and will make *Zion* an eternal Excellency, *verſ.* 14, 15, 22. God will build up *Zion*, and then he ſhall appear in his Glory, *Pſal.* 102. 13, 16. Then ſhall *Zion* be the Perfection of Beauty, *Pſal.* 50. 2. Out of which God ſhall ſhine. In that DAY God ſhall be his Churches *everlaſting* Light and Glory, *Iſa.* 60. 19. & *Rev.* 21. 23. Then ſhall Chriſt and his Church be each others Crown and Glory, *Iſa.* 28. 5. *In that DAY ſhall the LORD of Hoſts be for a Crown of Glory, and for a Diadem of Beauty unto the Reſidue of his People*, Iſa. 62. 3. *Thou ſhalt alſo be a Crown of Glory in the hand of the LORD, and a Royal Diadem in the hand of thy God.* Read *Zech.* 9. 16. and *Iſa.* 60. 13.

2. That when Chriſt comes, He

will *Reſtore* all his holy Ordinances unto their *Primitive* Power and Purity; yea unto an *higher* and *greater* degree of *Excellency*, than in the Apoſtles Daies. God will not only give his Churches of Saints Paſtors according to his own heart, which ſhall feed them with knowledge and underſtanding, *Jer.* 3. 14, 15. but HE will alſo pour out his Spirit upon Sons and Daughters; and upon the Servants, and upon the Hand-maids alſo God will pour out his Spirit, *Joel* 2. 28, 31, 32. *Before the great and terrible DAY of the LORD come.* The LORD will vouchſafe unto his Churches ſuch *Anointing* of his holy Spirit, as the Apoſtle *John* witneſſeth and recorded, 1 *Joh.* 2. 20, 27. *But ye have an Unction from the holy* ONE, *and ye know all things*, &c. Read *v.* 27. and *Joh.* 6. 45. & *Iſa.* 54. 13. & *Jer.* 31. 34 *It is written in the Prophets, And they ſhall be all taught of* God. And not only be inſtructed and led by the holy *eternal* Spirit into the ſound and ſaving Knowledge of all the Truths in God's written Word, as the Truth is in Jeſus; but they ſhall *ſee* with their *Eyes*

those

thoſe things fulfilled, which they have *read* and *heard* out of the written Word of God, *Matth.* 24. 33,34,35. That *Goſpel* Ordinance of Praiſing God, will then be with greater ſpiritualneſs, and with more *heavenly* mindedneſs performed, in the *General* Aſſembly and Church of the *firſt* Born, where all the Sons of God ſhall ſing together, even all the Saints and Angels ſhall *celebrate* the *high* Praiſes of God *together*. Read *Rev.* 5.11,12,13. *Rev.* 11.15,16,17. *Rev.* 14. 1,2,3. *Rev.* 15.2,3,4. *Rev.* 19.1, 4, 5, 6, 7, 8, 9. The whole *Worſhip* of God ſhall then be performed by the true *Worſhippers* in Spirit and in Truth, according to Chriſt's Word, *John* 4. 23, 24. for God will then give all his People *one* Heart, and *one* Way, *Jer.* 32. 38, 39, 40. to worſhip him with *one* Conſent, *Zeph.* 3. 9,14,16,17,18. *In that day ſhall there be ONE LORD, and his Name ONE, Zech.* 14. 9. A Reſtitution of all things, *Acts* 3. 21.

3. That when Chriſt comes, his glorious perſonal and ſpiritual Preſence with his Church, *Heb.* 12. 21, 23, 24. & *Rev.* 22. 2, 3. will occaſion a *Confluence* of all Comforts, *Iſa.* 51. 3, 12.

and 66. 13. and *Zech.* 1. 13, 17. Then *Zion* ſhall be adorned with ſpiritual and glorious Beauty, *Iſa.* 52. 1, 9, 10. and compaſſed about with peace and ſafety. God will be as a Wall of Fire round about *Zion*, *Zech.* 2. 5, 10. *Sing and rejoyce, O Daughter of* Zion; *for Lo, I come, and I will dwell in the midſt of thee, ſaith the LORD.* Read *Ezek.* 34. 23, 24, 25, 28, 29, 30, 31. No Canaanite in the Land of *Iſrael*, nor none that ſhall hurt or deſtroy in all God's holy Mountains, *Zech.* 2. 4. Jeruſalem *ſhall be inhabited as Towns without walls*; for God's ſalvation ſhall be her walls and bulwarks, *Iſa.* 26. 1, 2, 3. Then the State of the Church of God will bear ſome *proportional* Reſemblance to the *Kingdom* of Heaven, for it will *then* be a *ſinleſs* ſtate, *Iſa.* 60. 1, 21. *Zeph.* 3. 13. and *Rev.* 14. 1, 5. and a *ſorrowleſs* ſtate, *Rev.* 21. 1, 2, 3, 4, 5. and a *timeleſs* ſtate, *Rev.* 10. 6. *Time ſhall be no more.* For the *thouſand* years time of the Church's Glory being finiſhed, (and all the time of Satan and his Inſtruments ended, *who are the Abuſers of Time*) *Time* ſhall paſs into *Eternity* of Glory, and Beatifical Viſion, and eternal Life.

Secondly,

Secondly, I would also humbly intreat my *Reverend Brethren*, to declare to the Ministers of Christ, Churches of Saints, what is noted in the holy Scripture of Truth, concerning the WORLD to come, the New Heavens and a New Earth, and the New *Jerusalem*. Also the Second *Personal* Coming of our LORD Jesus Christ from Heaven. You are commissioned and commanded to declare unto the people *the whole counsel of God*, revealed in his written Word; and this Gospel of the Kingdom and Coming of Christ must be preached in all the *Inhabited* World towards the *latter End* thereof, *Matth.* 24. 14. *as a Witness unto all Nations, and then shall the End come.* This is τὴν γενεὰν ταύτην, this *Generation* Truth, which ought to be Preached and Testified by the Ministers and Churches of Christ in these latter daies, though they be killed for bearing this Testimony, *Rev.* 11. 3, 4, 7. *Be faithful to Death, and Christ will give you a Crown of Life*, *Rev.* 2. 10. and 12. 11.

Lastly, A word of *Consolation* to those that do believe, pray and wait for the world to come, and the Spiritual Glory thereof.

1. In

1. In general; for then *the Ranſomed of the* LORD *ſhall return and come to* Zion *with Songs, and everlaſting Joy,* &c. *Iſa.* 35. 10. *Then* ſhall be the confluence of all ſpiritual Comforts to the Church and People of God, *Iſa.* 60. 1,2,3,7,13,19–22. *The* LORD *ſhall be thy everlaſting Light, and thy God thy Glory, verſ.* 19. All the promiſes of Grace and Glory ſhall *then* be performed, which are in Chriſt *Yea*, and in Chriſt *Amen*, to the praiſe and glory of God, 2 *Cor.* 1. 20. And *then* all Prophecies relating to the Churches *Spiritual* Glory, ſhall be fulfilled, *Act.* 3. 19–21. *which God hath ſpoken by the mouth of his holy Prophets. Then* will be a ſuperabundant pouring out of the Spirit, *Joel* 2. 28. *And it ſhall come to paſs afterward, that I will pour out my Spirit upon all fleſh, and your Sons and your Daughters ſhall propheſie; your old men ſhall dream dreams, your young men ſhall ſee viſions.* And God will *graciouſly* prevent the Prayers of his Saints, *Iſa.* 65. 17,24. *It ſhall come to paſs, that before they call, I will anſwer; and whilſt they are yet ſpeaking, I will hear.* All the Sons & Daughters of God will *then* be of one Heart,

Heart, and of one Mind, *Jer.* 32. 39, 40. *Then* all ſanctified Believers will come in the Unity of the Spirit to a perfect Man, *Eph.* 4. 13. And in that Day there ſhall be ONE LORD, and his Name One in all the Earth, *Zech.* 14. 9. & *Zeph.* 3. 9. And *They ſhall ſerve the LORD with one conſent.* And *then* Honour, Dignity and Renown ſhall be given to the Church of God, to Religion, to Religious perſons, and to all holy things, *Zech.* 9. 16. *The Church ſhall* then *be as the Stones of a Crown lifted up.* Thoſe Living Stones, in that *ſpiritual* Building, will then be a *Crown* of Glory, & a *Royal* Diadem in the hand of the LORD, *Iſa.* 62. 1, 2. 3. & 28. 5.

2. *In particular*, 1. To the ſeed of *Abraham*; the *Jews*, They ſhall be called, gathered, united into one Nation, and the *Davidical* Kingdom of Jeſus Chriſt ſhall be given to them, *Micah* 4. 8. which they ſhall take and poſſeſs for ever and ever, *Dan.* 7. 14. 18, 27, 28. They ſhall be all holy, *Iſa.* 60. and ſo all *Iſrael* ſhall be ſaved, *Rom.* 11. 26, 27. 2. To the Off-ſpring of *Japhet*, the *Gentiles*, whom God ſhall perſuade to dwell in the Tents of *Shem*:

Shem: Even all the Nations of them that are ſaved, who ſhall *then* walk in the Light of the New *Jeruſalem*, *Rev.* 21.24. and ſhall *alſo* enjoy the ſpiritual Glory and Bleſſings of the WORLD to come, whereof we ſpeak.

A word of *Counſel* to Virgin Profeſſors in this Generation;

1. Take heed you do not fall aſleep whilſt the Bridegroom tarryeth, *(or rather only ſeems to delay his coming)* as they did, *Matth.* 25.5,6. *They all ſlumbred and ſlept*, until a *midnight* Diſpenſation, a Cry did awaken them out of their *carnal* ſecurity, when being at eaſe in *Zion*, they became formal, lukewarm, and worldly, minding earthly things more than heavenly, and ſeeking their own things more than the things of Chriſt.

2. Prepare your ſelves for that time of *Tribulation*, which ſhall come before Chriſt come, *Matth.* 24. 21, 29, 30. It's call'd an hour of *Temptation*, which ſhall come upon all the World to try them that dwell upon the Earth, *Rev.* 3. It will come upon the Jews, *Dan.* 12. 1, 2, 3. and upon the Gentiles, *Rev.* 11.7. but more eſpecially upon the Inhabiters

Inhabiters of the Earth, *Rev.* 8. 13. & 12. 12. & *Rev.* 19. 19, 20. *viz.* upon the Beaſt, and the falſe Prophet, and upon the Kings of the Earth, and their Armies. Prepare for that *midnight* Diſpenſation of Darkneſs, Diſtreſs and Temptation, which is coming upon Nations, Cities and Churches to try them.

3. Conſider what manner of perſons you ought to be in all holy converſation and godlineſs, that look and wait for the Glory of Chriſt, his Church and Saints in the world to come, 2 *Pet.* 3. 11, 13, 14.

Laſtly, A word of *Inſtruction* to the King, the Nobles, the Judges, and all the Magiſtrates in this Iſland, and in this City: The Kingly Prophet *David* gave the Inſtruction I *intend*, *Pſal.* 2. wherein by the Spirit of Prophecy he foretold,

1. That the Kings of the Earth will ſet themſelves, and the Rulers take counſel together againſt the LORD, and againſt his Anointed, *verſ.* 2, 3.

2. That God ſpeaks to them in his wrath, and vexes them in his hot diſpleaſure, *verſ.* 5.

3. That

3. That the LORD Jeſus Chriſt will break them with a Rod of Iron, and daſh them in pieces like a Potters Veſſel.

4. That God will ſet his King (*namely King Jeſus*) opon his holy Hill of *Zion*, *verſ.* 6, 7.

5. That God will give the LORD Jeſus Chriſt the Heathen for his Inheritance, and the utmoſt part of the Earth for his Poſſeſſion, and his Dominion ſhall be from Sea to Sea, even unto the Ends of the Earth, *verſ.* 8. And then the holy Prophet exhorts thoſe Kings and Judges, to be wiſe, and to be inſtructed, *verſ.* 10, 11, 12. *Be wiſe now therefore O ye Kings; be inſtructed ye Judges of the Earth; Kiſs the Son leſt he be angry, and ye periſh.* This phraſe of kiſſing the Son implies,

1. A Declaration or Teſtimony of Love and Peace between Chriſt and them, *Cant.* 1. 2. Chriſt who is the Prince of the Kings of the Earth, *Rev.* 1. 5. is the Prince of Peace, *Iſa.* 9. 6. and it concerns all Kings to be at Peace with Jeſus Chriſt. And the LORD Jeſus Chriſt is the Judge of the

the quick and dead, and he ſits among the Judges (*called Gods*) of the Earth, and they alſo muſt ſtand before the Judgment Seat of Chriſt; therefore it concerns all Judges to kiſs the Son, *that is*, to make their Peace with Chriſt.

2. To kiſs the Son implies, to worſhip Jeſus Chriſt. And if God commanded the holy Angels to worſhip him, *Heb.* 1.6. then Kings and Judges are not exempted from worſhiping Jeſus Chriſt, *Phil.* 2. 9, 11. *Every knee ſhall bow to him, and confeſs that he is LORD:* Becauſe God hath exalted Chriſt above all, and given him a name above every name, *&c. Eph.* 1. 20,21. and ſet him far above all Principalities and Powers in this World, *&c.*

3. By kiſſing the Son is intended the ſubmitting to his Dominion and Government, *Iſa.* 9. 6, 7. God the Father hath laid the Government of Saints upon Chriſt; for he is King of Saints, *Rev.* 15. 3. and the Government of *Zion* (*his Church*) upon Chriſt; for he is King of *Zion*, *Pſal.* 149. 1,2. and the Government of the Nations upon Chriſt; for he is King of Nations, *Jer.* 10. 7, 10. By him Kings Reign, and

and Princes decree Judgment: He puts down one, and sets up another. Jesus Christ is King of Kings, and Judge of Judges; therefore be wise O Kings, and be instructed ye Judges of the Land.

Now I will conclude with a word of Exhortation to the Magistrates and Inhabitants of this City; Consider God hath visited this City with the Pestilence, and with a Fire, and yet the Inhabitants thereof have not returned to the LORD. Now God threatens a *Famine of Bread*, if He shut up Heaven, that it Rain not; and a *Famine of the Word*, if He suffer the Papists to prevail; O Repent and Amend! Administer Justice and Righteousness; Plead the Cause of the Widow and Fatherless; Relieve the Oppressed, and Acquit the Innocent. Let the Grace of God that bringeth Salvation, teach you Citizens of *London*, to deny all ungodliness, and worldly Lusts, and to live soberly, righteously, and godly in this present evil world, that in the world to come you may have Life everlasting. *Amen.*

FINIS.